



*Complete official text of
the Oberammergau passion-play*

Joseph Alois Daisenberger, Frances Manette Jackson

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THE BEQUEST OF
EVERT JANSEN WENDELL
CLASS OF 1882
OF NEW YORK

1918



Jos. Alois Daisenberger,

for many years the director and the revisor of the present version of the Passion Play.

Born May 30th 1799 in Oberau,
died April 20th 1882 in Oberammergau.

Complete Official-Text

of the

Oberammergau Passion Play.



From the manuscript of the very Rev.

J. A. Daisenberger and published for the first time.

The only complete official text in the English language.

Published with the special permission of the Community.

Dialogue

Translated by Frances Manette Jackson.



1900.

Published by **Georg Lang sel. Erben**
Oberammergau.

Agent in Munich: **Carl Aug. Seyfried & Comp.**

Munich, Schiller Strasse 28.

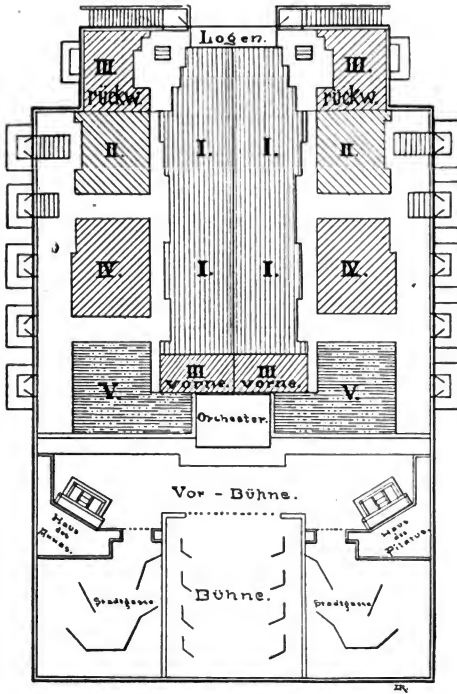
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Maßstab: 1:500

Preise der Plätze:

I.	II.	III.	IV.	V.
M. 10.—	8.—	6.—	4.—	2.—

List of the principal performers

of the

Passion Play.

Christus	Anton Lang.	Pilate	Sebastian Bauer.
John	Peter Rendl	Nathanael	Greg. Breitsamter.
Peter	Thomas Rendl.	Rabbi	Andreas Lang.
Judas	Johann Zwink.	Joseph of	
Maria	Anna Flunger.	Arimathaea	Andreas Braun.
Magdalena	Bertha Wolf.	Nicodemus	Wilhelm Rutz.
Caiaphas	Sebastian Lang.	Herode	Rochus Lang.
Annas	Martin Oppenrieder.		

Disciples:

James the elder	Mathias Dedler.	Jaimes the less	Benedict Klucker.
Matthew	Josef Albrecht.	Thaddaeus	Josef Kurz.
Philip	Tobias Zwink.	Simon	Mart. Hohenleitner.
Bartholowew	Josef Rutz.	Captain	Anton Bartl.
Thomas	Anton Mayr.	Simon of Cyrene	Jakob Bierling.
Andrew	Alois Gerold.		

Choragus Josef Mayr.

Singers (Guardian Angels).

Leader of the Chorus Jakob Rutz.

Soprani:

Mathilde Rutz.
Lucie Lang.
Ludovika Gindhart.
Maria Gerold.
Maria Krach.
Maria Zwink.
Maria Klamer.
Katharina Reiser.
Paulina Funk.
Anna Korntheuer.

Contralti:

Maria Schaller.
Josefa Steidele.
Josefa Breitsamter.
Luise Rendl.
Cäcilie Gerold.
Klara Hohenleitner.
Anna Lechner.
Otilie Zwink.
Theres Rutz.
Emma Wolf.

Tenor:

Anton Lechner.
Ludwig Pfanzelt.
Dominikus Schilcher.
Georg Geissler.
Oskar Zwink.
Paul Mayer.
Korbinian Christa.

Bass:

Hans Mayr.
Anton Bierling.
Otto Mangold.
Heinrich Gebhard.
Peter Köpf.
Ludwig Wolf.

Conductor of the Play Burgomaster Jos. Ev. Lang.

Conductors of Music { Ferd. Feldigl, Scholmaster.
Eduard Lang.

Manager Ludwig Lang, Head of the School of Carving.

Days of performance.

Generat Rehearsal Sunday 20. May.

Thursday (Ascension day)	the 24. May.	Sunday	5. August
Sunday	" 27. "	Wednesday	" 8. "
Monday (Whit monday)	" 4. June.	Sunday	" 12. "
Sunday	" 10. "	Wednesday (Assumption of the virgin)	" 15. "
Saturday (St. Benno*)	" 16. "	Sunday	" 19. "
Sunday	" 17. "	Saturday	" 25. "
Sunday	" 24. "	Sunday	" 26. "
Friday (Peter & Paul)	" 29. "	Sunday	" 2. Septbr.
Sunday	" 1. July.	Saturday (Birth of the virgin Mary)	" 8. "
Sunday	" 8. "	Sunday	" 9. "
Sunday	" 15. "	Sunday	" 16. "
Wednesday	" 18. "	Sunday	" 23. "
Sunday	" 22. "	Sunday	" 30. "
Sunday	" 29. "		

When on any of the above days the number of visitors is greater than can be accomodated in the Auditorium, the Play will be repeated, in full, the day following.

Begins at 8 a. m. Ends at 5 p. m.

From 11.³⁰ A. m. to 1 P. m. mission.

*) Festival for the Bishopric of Munich.



Anton Lang.

The Christus of 1900. Anton Lang.



Anna Flunger

Anna Flunger (Virgin Mary 1900).



Peter Rendl, St. John 1900.

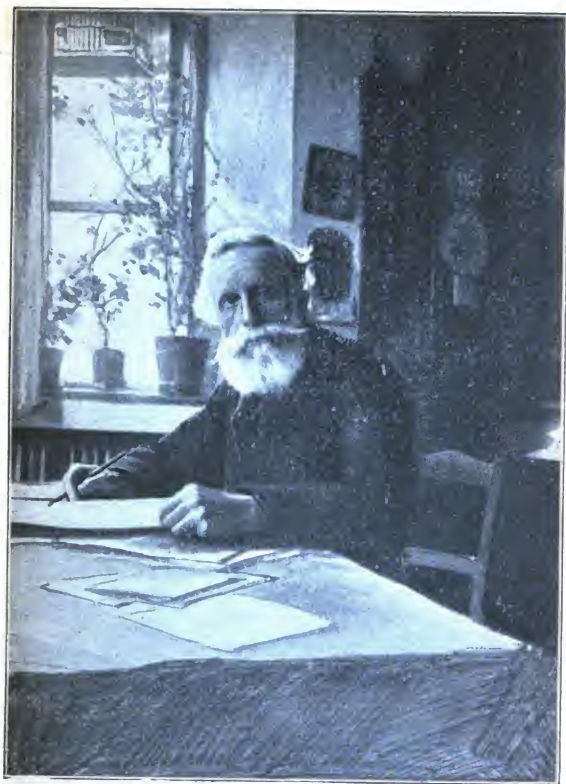


Johann Zwink as Judas (1900).



Christus-Mayr (latest photo).
Photograph by B. Johannes, Partenkirchen.

Joseph Mayr



From a Photograph by Carl Schnell, Munich.

Bürgermeister Joh. Lang of Oberammergau.

Director of the Passion Play.

Born Dec. 14th 1835. Died June 17th 1900.

(The last Photograph taken of the deceased.)

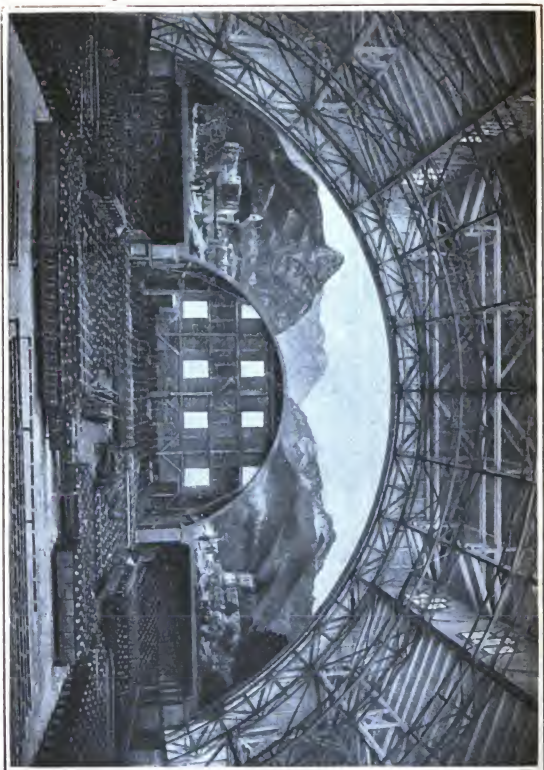
Published by Carl. Aug. Seyfried & Comp., Munich.



Ludwig Lang, Director of the Carving-School.
Stage-Manager for the Tableaux.



Present Theatre. View of the stage.



Passion Theatre in Oberammergau.
View of the auditorium from the stage.

Prelude.

**Enter Chorus and having taken up position,
the Choragus (Leader of Chorus) intones and sings:**

Bow ye down in Holy wonder
By God's curse oppressed race;
Peace to thee! From Zion grace once more.
Not forever lasts His anger,
The offended One, — His wrath is ever just!

"I demand not", thus speaks the Lord,
"The sinner's death! I will
Forgive him, — he shall live
My Son's own blood shall now atone for
him."

Adoration! praise! tears of joy to Thee
O Eternal!

First Tableau.

Expulsion from Paradise.

Chorus:

Mankind from Eden's Grove is driven!
By sin be-nighted and in dread of death
His way unto the Tree of Life is barred.
Where with flaming sword in hand the
Cherubim keeps guard.

Yet from afar, from Calvary's height
A morning gleam shines through the night;
From out the Tree of Life there blow
Breezes of Peace, throughout the world.

God of Mercy! Sinners to redeem,
Who wickedly Thy law hath scorned,
To take the curse from them, thou giv'st
Thine Only Son, e'en unto death.

Part I.

From Christs entry into Jerusalem to his arrest in the Garden of Gethsemene.

Act I.

The entrance into Jerusalem. Amid the shouts and exultations of the people Jesus enters Jerusalem. He drives the money changers and those that buy and sell — out of the temple. — The return to Bethany.

I. Scene.

Men, women and children — then Christ and the Apostles, followed by a multitude of people, cross the back of the stage pass through the right side scene then down to the middle of the proscenium.

Chorus:

Hail to Thee! Hail! O David's Son!
Hail to Thee! Hail! The Father's throne
Belongs to Thee
Who cometh in the name of God,
Whom Israel onward throngs to meet,
Thy praise we sing!

Hosanna! He Who now in Heav'n dwells
All gracious blessings pour on Thee.
Hosanna! He Who reigns above
Preserve Thee for us evermore.
Hail to Thee, etc.

Blest be the realm and folk of David,
Restored again unto their own!
Ye nations bless, praise and exalt
The Son alike unto the Father.
Hail to Thee, etc.

Hosanna to our kingly Son!
Resound afar through all the air
Hosanna! On the Father's throne
Reign He in fullest majesty!
Hail to Thee, etc.

II. Scene.

The Same — Priests and Pharisee's — The temple traders.

Christ. What do I see here? Thus is the house of my Father dishonored! Is this the house of God or is it a Market place? Shall the strangers who come from the lands of the Gentiles, to adore God, offer their devotions among this crowd of money-changers? And ye Priests, Guardians of the Sanctuary! Ye look upon this abomination and suffer it? Woe unto you. He who searches the heart knows wherefore ye tolerate and further this disorder.

The Traders. Who is this Man?

The People. It is the great Prophet from Nazareth in Galilee!

Christ (advances towards the buyers and sellers) Away from this place, servants of mammon! I command you, take what is yours and leave this sacred place!

Moses. Woe is me! I cannot endure his gaze!

Ephraim. Let us go, that his wrath destroy us not. (The two with draw stealthily, the others tarry.).

Joshue. Why troublest thou these people?

Sadok. How canst thou forbid them what the High Council allows?

Ezekiel. All here is for sacrifice as commanded by the Lord.

Booz. Can we offer no longer sacrifices?

Christ. Without the temple there is room enough for your business. "My house", says the Lord, shall be called of all nations, the house of prayer — But ye have made it a den of thieves. (Overturns the tables.) Away with all of these!

Archelaus. This concerns thee not, thou darest not do it.

Kore. My money! Ah my money!

Dathan. My doves! What shall I do!

Abrion. My vessels of oil are overturned! Who will repay the loss!

Christ. (having made a scourge of small cords raises it threateningly on high). Away! I will that this profaned place shall be again restored to the worship of my Father (The traders with draw, some full of fear, others with threatening gestures.)

Sadoc. Tell us, by what authority doest thou these things?

Amon. By what miracle showest thou, that thou hast authority to do these things?

Christ. Thou demandest miracles? Yea, one shall be given thee. Destroy this temple, and in three days I will raise it up.

Rabbi. What boastful, insolent talk!

Amon und Ezekiel. (mockingly). Fourty and six years was this temple in building, and wilt thou rear it up in three days? (During this the people come forward crying)

The Children. Hosanna to the Son of David!

The People. Blessed is He that cometh in the name of the Lord!

Rabbis. Hearest thou, what these say?

Dariabas. Forbid them to do it!

Christ. I say unto thee, if these should hold their peace, the stones would cry out.

The Children. Hosanna to the Son of David!

The Pharisees. Silence, you simple, foolish people!

Christ. Have ye never read, out of the mouths, of babes and sucklings thou hast ordained praise? What is hidden from the wise is revealed unto babes — And thus is the scripture fulfilled The stone which the builders rejected, the same is become the head of the corner. The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. But that Stone, whosoever shall fall on it shall be broken, but on whomsoever it shall fall, it will grind him to powder. (The Priests and Pharisees speak together, some mocking, some threatening.) Come my disciples, I have done what my Father commanded me to do, I have defended the

honour of his house. Darkness remains darkness, but in many hearts the Light will soon come — Let us go into the innercourt of the temple and pray unto the Father.

People and Children. (Going before and following after)
Hosanna to the Son of David!

Pharisees. Will ye be silent, ye worthless ones!

Children and People. Blessed is He that cometh in the name of the Lord — Hosanna in the highest.

Josaphat. Ye shall all go to destruction with Him!

Children and People. Blessed be the Kingdom of David which has come again.

III. Scene.

Priest, Pharisees — certain of the people.

Nathanael (standing in front of the people who would follow).
Those who hold to our fathers, Abraham Isaac and Jacob, stand by us — Upon all others the curse, the curse of Moses!

The People (who have remained). Why did ye not seize Him — Is He not a Prophet?

Ptolomaeus. Away with such a Prophet!

Archelaus. He is a false teacher! An enemy of Moses! An enemy of the Law of our fathers!

Nathanael. Ye blind people! What, ye will follow this innovator, the despiser of our holy rites? Will you forsake Moses and the Prophets and your priests? Do you not fear to be crushed by the curse that has been pronounced against the faithless — This will be poured out upon you and your children if you go after this Seducer and do not follow your teachers and priests. Children of Israel! Will you cease to be Gods chosen people?

The People. We do not wish that — Far from it that we should forsake Moses and the Prophets!

Nathanael. Who is authorized to proclaim God's laws? Are not the Priests the authorized, established teachers of the Law. To whom is committed the charge of watching over the purity of the doctrine? Is it not the holy Sanhedrim

of the people of Israel? To whom should you listen, to us or to this man who, with arrogant pretention, proclaims himself the founder of a new law?

(During this speech some of the people leave and follow after Jesus — the rest remain and cry):

The People. We listen to you, we follow you.

Sadok. The God of our fathers will bless you for this.

Nathanael. Away then. This man full of deceit and false doctrine must perish.

The People. Yes, yes, we will stand by you. Moses is our Prophet.

IV. Scene.

Enter the traders and their followers.

Traders (behind the scenes). This affront will not remain unpunished — Come, revenge, revenge!

Dathan. He shall dearly pay for his audacity!

The Traders (coming nearer). Revenge, revenge!

Priests and Pharisees. Ha! revenge! Cries of revenge are heard in the streets.

Booz. Money, oil, salt, doves — he must pay for all!

The Traders (entering). Where is he? We will be revenged upon him.

Joshue. He has gone away.

Abrion. We will follow him.

Traders. He will not escape our vengeance!

Nathanael. Stay friends. The following of this man is at present too large. There might be a dangerous encounter which the blood thirsty Romans would bring to an end by the use of their swords. Trust us! Leave all to our guidance. This transgressor will be sure to receive the punishment he merits.

Priests and Pharisees. With us and for us, that is your only safety.

Sadok. His fall is near.

All. And near our victory!

Traders and People. With you, for you, we will take him by force!

Nathanael. We will go at once to the Sanhedrim to make known what has taken place today.

Traders. We will go with you — We will have satisfaction!

Nathanael. Come in an hour to the Entrance court at the High Priests. I will bring your complaint before the Council and plead it earnestly. At the right hour I will call you. (Priests and Pharisees depart.)

Traders and People (moving away). Moses is our Prophet — our Law-giver! Away with all others. For the Law of Moses we will die! Praise be to our fathers! Praise be to our fathers God!

Act II.

The Plot of the High Council.

PROLOGUE.

Up from nether most hell, now all the spirits come forth,
Which from Creations dawn, stubbornly have rebelled.
And forever have discord
Sowed against the Divine.

Not the ties of blood, nor the Covenant of the Creator
Is to the boundless hate still sacred, that this fiend kindles
To turn the faith of mankind —
Turn brother against brother.

Thus it rears up itself, e'en in the priestly band;
Arrogant human might striving 'gainst Christ the Lord
And they blindly believe that
The are fulfilling Gods law.

See Him, ready to drink, drink from the cup of sorrow
For now the serpentbrood, leaged by the love of gain,
Seek with envy and spite
To bring Him to speedy ruin.

First Tableau:

The Sons of Jacob Conspire against Joseph.
Genesis XXXV 11.

Chorus:

The sinful wretches now are gone —
In full light the hideous shape uncloaked —
The mask of virtue from sin's features
torn. —
On crime and malice bent,
"Up, let us think on vengeance", wild they
cry;
"Let us begin the long determined plot."

Second Tableau:

Joseph cast into the Pit by his Brothers.

Chorus:

Open Thy sanctuary to us, O Lord;
Old times present to us deceiver's plans:
As 'gainst Joseph did Jacob's sons conspire
So shall ye of this fiendish brood,
Full soon for Jesu's death and blood
The fierce, revengeful outcry hear.

Second Tableau.

Joseph Cast into the Pit by his brethern.

See there, the dreamer comes:
"Does it behoove him", loud they cry
"To rule us as a King?"
Away with this fanatic!

"Ha! there in that deep pit
May he his plan unfold."
Thus for the Just One's blood
Thirsteth that murderous hord.

"He is," they cry, "against us;
Our honour is at stake
To him all are devoted
They follow us no more."
Come and let us slay him
None are here to save
Let us all insist upon it,
Joseph must not live."

O God, destroy this evil band,
Who against Thee now rise up
And to murd'rous league, in scorn
Of Thine only Son, swear faith.
Almighty, let on them Thy terror fall
Let Thy righteous anger burn,
Take vengeance on the culprits all,
Strike them down into the dust!

No! never came He to destroy
From the Father's Majesty.
Sinners shall through Him inherit
Pardon, grace and endless joy.

Humbly then we here adore
The great plan of Thy dear love,
We Thy children, O our God.

The High Priests and Scribes take Council together how they may get Jesus into
their power.

I. Scene.

Caiaphas, Annas, Six Priests — Pharisees.

Caiaphas. Worthy Priests! Fathers and Teachers of the
people. An extraordinary event is the cause of this
extraordinary meeting today. Hear it, from the mouth
of our wise and worthy Brother.

Nathanael. Am I permitted, wise fathers to speak first?

Ezekiel and Joshue. Speak, worthy Priest!

Nathanael. You will not be astonished, fathers that you have been called into Council at this late hour. Then it is but too well known to each of you, weighing heavily upon the heart of each, — the shame we have this day witnessed with our own eyes. You have seen the triumphant entry of this Galilean into the streets of our Holy City. You have heard the Hosannas of the infatuated people. You have heard, and some have witnessed how this man usurped the dignity of the High priests and had the effrontery to rule as master in the holy temple of Jehovah. — What is lacking to the entire overthrow of all our national customs and ecclesiastical rites? One step further, and the holy Law, given by God to Moses, is put aside by the heresy of this deceiver. The statutes of our fathers are despised. The fasts and cleansings are abolished, the Sabbath profaned, Gods Priests devested of their office, and the holy sacrifice at an end. That will come!

All. True, unfortunately most true!

Caiaphas. Yes, and more also. Encouraged by the success of his ambitious plans, this man will declare himself King of Israel! Then there will be discord in the land and rebellion against the Romans; and these will not delay to come with their armies to destroy our people and our Land. Woe to the Children of Israel! Woe to the Holy City! Woe to the temple of the Lord. If this evil is not stopped while there is yet time. But let us hasten. The responsibility rests with us, friends and brethren, with us, the Guardians of Sion. Today we must take a firm resolution and carry it out without delay and without swerving. — Are you in favor of this?

All. Yes, we are! —

Amiel. A barrier must be placed against the acts of this seducer of the people.

Caiaphas. Tell us plainly your opinion, how this can be accomplished.

Rabbi Archelaus. If I am permitted to express my opinion openly, I must admit, that we are partly to blame that this has gone so far — we — by our forbearance and indecision — Too mild measure were taken against this threatening evil.

What did we win by our discussions with him — Of what use was it that we entangled him with questions, that we proved his transgressions from the doctrines of the fathers, his violations of the Law? — yes of what use even was the anathema pronounced against all those who recognized him as the Messiah? — worthless trouble! They turn from us! The world is gone after Him! This is the result of our half measures — If we are to be rid of this Galilean, some thing must be done at once; what should have been done long ago!

We must seize him and imprison him. This is the only way to destroy his power.

All. Yes, this must be done — we are all of one opinion.

Sadoc. If he is once in a cell, with drawn from sight, this credulous people will no longer be taken in by his prepossessing presence and the charm of his discourse; they will gape at no more miracles, — he will soon be forgotten and we will breathe freely again.

Salomo. In prison darkness he can let his light shine, and to the bare walls declare himself the Messiah sent by God to defy the Priesthood with insulting words.

Josaphat. Long enough has he misled the people and turned them against the laws of our forefathers, long enough he has insulted our greatest teachers, has denounced our pious ceremonies as vain show; the strict virtue of the holy order of the Pharisees he has branded as hypocrisy. Let him suffer in chains for his contempt of the holy teachers and Priesthood.

Ptolomay. That will make a strong impression upon his followers, and will cool their enthusiasm, when he, who proclaimed their freedom, lies in fetters.

Annas. Now, venerable Priests and teachers, a gleam of comfort and joy shines in my heart, that I behold your unanimous resolution — Ah, an unutterable sorrow

weighed upon my soul at the onward progress of the heresy of this Galilean. By my grey hairs, should I live to see the destruction of our holy laws! But now I do not despair! The God of our fathers still lives and is with us. When you, fathers of the people, taking courage boldly intervene, standing firmly together, steadily following this one purpose, our safety is near. Take courage then, and be the deliverers of Israel. Undying fame will be your reward.

All. We are all agreed.

Gerson. The faith of our fathers shall not perish.

Oziel. Israel must be saved!

Caiaphas. All honour to your unanimous resolution, worthy Brethern. Now let us take Council how we can most surely get this Imposter into our power.

Rabinth. To take him now, during the feast would be hazardous. Who would dare to seize him in the temple or in the public street, surrounded as he is by a crowd which he has inspired with enthusiasm, and at this time, when the infatuation of thousands of people has reached the highest point. We might ourselves bring about the uprising of the people, which we wish to prevent.

Ezekiel. Yet it must be done at once. This matter admits no delay. Shall we sit still waiting until after the feast? What if, during the feast, he should raise a tumult among the people. It might so happen that after the feast we should find ourselves in the place we had destined for him.

Salomo and Saras. No tarrying! No delay.

Joshue. We dare not seize him openly now. We must take him by subtilty, and secretly—One could spy out where he passes the night. There our men could fall upon him, and without being seen, imprison him where he never again should see the light of day.

Nathanael. Some one can easily be found to trace the fox to his hole if the Sanhedrim see fit to offer a suitable reward.

All. We are all of one mind.

Nathanael. Without doubt excellent service might be rendered, as informers, by the men whom the Galilean humiliated before all the people today by driving them, with a scourge, from temple.

They have always been strict observers of the law. Now they thirst to be revenged on this man for his unheard of encroachment upon their privileges and for his shameless treatment of them.

Annas. Where are they to be found? It is most desirable to make an agreement with them.

Nathanael. They are already in the outer court. They informed me immediately after the event that they would enter a complaint before the Sanhedrim. I promised them to plead their cause before the Holy Sanhedrim.

Caiaphas. Worthey Priest, notify them that the High Council will hear their complaint. Let them enter.

Nathanael. It will be a joy to them and useful to us. (Exit Nathanael.)

II. Scene.

The same, without Nathanael.

Caiaphas, The God of our fathers has not get withdrawn his hand from us. Moses still watches over us. If we can succeed in gathering only a small groupe of men from the people, who will stand fast by us, I will no longer fear. Friends and Brothers! Let us be of good courage! Our fathers look down upon us from Abraham's bosom.

Ezekiel and Joshue. God bless our High Priests!

III. Scene.

The same. Nathanael. The Traders.

Nathanael. High Priests and chosen teachers! These men, worthy of our blessing, appear before this assembly, to make complaint against the well known Jesus of Nazareth, who insulted them today in the temple in the most unheard of manner and has done them great harm.

Dathan. We pray the High Council tho see that we get satisfaction.

Ephraim. The High Council should grant our demands.

Samuel. You shall receive satisfaction.

The Pharisees. We promise it to you.

Kore. Did not the entire Council permit us to sell in the court of the temple all things required for sacrifices?

Sadoc. Yea, that we did. Woe to those who disturb you in this right!

Booz. And this Galilean has driven us, driven us out with a scourge!

Abrion. And he over-threw the table of money and set free the doves!

Traders. We demand satisfaction.

Caiaphas. The law decrees that you have satisfaction. Your loss will be made good to you from the temple treasury. But that this offender may be duly punished we will require your aid. What can we do, so long as he is not in our power?

Esrion. He comes daily into the temple. There it would be easy to arrest him and carry him off.

Caiaphas. That will not do. You know he has a large following of excited people and there might be a dangerous uproar among them. — He should be brought secretly into our power.

Booz. This would be easiest done at night.

Caiaphas. If you could discover where he withdraws for the night he could soon be secretly brought into our hands. Then you would not only have the joy of seeing him punished for the harm he has done you, but you will receive a just reward.

Nathanael. Yes, and you will render a great service to the Holy Law of Moses if you assist in putting down this enemy of the law.

Traders. We will not fail to do it.

Ephraim. We will spare no pains to discover his nightly abiding place.

Dathan. I know one of his followers through whom I could learn his whereabouts if I could offer him a suitable reward.

Caiaphas. When you find him, make all the necessary promises in our name; but lose not a moment, that before the great feast, our end may be attained.

Annas. Observe the deepest silence.

The Traders. This we pledge you.

Caiaphas. And if, my good men, you would have your desire for revenge thoroughly satisfied, spare no pains to influence many others with the fervent zeal that burns in you.

Ephraim. Since the occurrence we have not lost a moment and have already gained many of our friends and relations to our side.

Moses. And we will never rest until we have incited the whole people against him.

Annas. Thereby you will receive the thanks of the High Council.

Caiaphas. Publicly, you will then be honoured before all the people, as you were publicly humiliated by this arrogant-man.

Kore. We will give our lives for the Law of Moses and for the holy Sanhedrim!

Caiaphas. Then may the God of Abraham guide you and bless all your steps.

Traders. Long live Moses! Long live the High Priest and the Sanhedrim!

Kore (in leaving). To day the Galilean may end his role.

IV. Scene.

The same without the traders.

Caiaphas. As though strengthened by sweet sleep, I live again. With such men as these we can accomplish our purpose. Now we will see who will triumph. He — with his followers, to whom without ceasing he preached

love — a love that included publicans and sinners and even the Gentiles -- or this multitude of people that we are letting loose upon him, filled with revenge and hate. On which side Victory will rest there can be no doubt.

Annas. This Victory will be vouchsafed us by the God of our fathers! In my old age I could almost leap for joy!

Caiaphas. Let us disperse, comforted by the expectation of speedy Victory. Praised be our fathers!

All. Praised be the God of Abraham, Isaac and Jacob!

Act III.

The Parting at Bethany.

PROLOGUE.

Who with steady vision looks through the veil of the Future, sees now nearing the lowering tempest,
Which yet threatenly gathers to burst with vengeance.
Upon His head.

Tarrying still in the midst of this own loved circle
To these dear friends He hath spoken the word of parting;
A word, alas that deeply the loving mothers
Soul has wounded.

See how full of sorrow Tobias' mother
Gazing still on the son of her heart, departing,
And in streaming tears pours out her sorrow
And tenderest love.

Even so weeps the mother of Gods Best Belovéd
When she beholds her loved, her divine Son going
With resolute step to His fate to wipe out by His death
The sins of mankind.

First Tableau:

The departure of Tobias from his home.

Chorus:

What a bitter grief, O friends,
Agonized the mother's heart,
As, guided by Raphaels hand
Tobias, — at his father's word,
Hastened to a foreign land!

With a thousand woes and sighs,
Oft on her beloved she calls:
"Come, ah, come, and tarry not,
Light and comfort of my soul,
Happy, soon, return again!

Ah, Tobias, dearest one!
Haste thee to mine arms again,
Tobias, son! with thee alone
Can my heart again content
Joy in fairest happiness.

Comfortless she now laments,
Never of existence glad,
Till a bright and blissful hour
To his mother's breast once more
Her beloved son shall bring."

PROLOGUE.

See the spouse in the Song of Solomon lamenting;
She weeps, she laments for the missing Bridegroom.
She weeps and searches and has no repose till she
Find the object of her affections.

More tranquil the pain in the soul of Mary.
Her heart is, indeed, pierced as with a sword,
But she bears the wound with pious resignation, and
Never loses her trust in God.

Second Tableau:

The lamenting bride of the cantic's with eight daughters of Jerusalem.

Solo:

Whither is he gone, O whither?
Fairest of the sons of men!
Ah, mine eyes run o'er with weeping —
Tears of tender love for him.

Come, O come, return again!
See my ever-flowing tears:
What, belov'd! dost thou delay
To thy dear heart to clasp me?

Everywhere I look for thee,
Seek for thee in every place,
With the sun's first ray of light
Hastes my heart to meet thy steps.

Ah! what feel I! my beloved!
With what anguish breaks my heart!

Chorus of Daughters of Jerusalem:

Beloved companion, comfort take!
Thy own again will come to thee.

O wait, dear maid, he quickly comes,
And claps thee to his heart again: —
No cloud can ever darken more
The bliss of that re-union.

Both Choruses:

O come into mine arms, O come!
And clasp me to thy heart again;
And no cloud ever darken more
The bliss of that re-union!

Christ at Bethany. The anointment by Mary-Magdalena, whereat Judas murmurs.
Christ takes leave of His Mother and friends at Bethany.

I. Scene.

Christ and the twelve disciples.

Christ. Ye know, my beloved disciples that after two days is the feast of the Passover. Now let us visit for the last time our friends in Bethany and from there go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished.

Philip. Is the happy day really near at hand, when the Kingdom of Israel will be re-established?

Christ. The Son of Man shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted upon; and they shall scourge Him and put Him to death; and the third day he shall rise again.

John. Master what dark and fearful words thou speakest to us — How can we understand them — Explain them to us!

Christ. The hour is come that the Son of Man must be glorified. Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. Now is the judgment of this world: Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto me.

Thaddeus. What does he mean by this?

Simon. Why does he liken himself to a grain of corn?

Andrew. Lord! Thou speakest at the same time of humiliation and glorification, of death and rising again, of shame and victory. I cannot in my own mind, unite all these.

Christ. What now is dark as night to you, will be made as clear as day. I have told you this that you may not despair, what ever may come to pass. Believe and hope! When the tribulation is passed then you will see and understand.

Thomas. Master! I cannot comprehend what you say of suffering and death. Have we not heard through the Prophets that the Messiah will remain forever. Thou, that can raise the dead, wilt not die!

And what can thine enemies do to thee? A word from thee and all are destroyed.

Christ. Thomas! Pray for the counsel of God, for that which you canst not fathom. For yet a little which the Light is with you. Walk while ye have the Light lest the darkness overtake you.

All. Lord abide with us! Without thee we are as sheep without a shepherd.

II. Scene.

The same. Simon, then Lazarus Martha and Mary Magdalena.

Simon. Best of teachers! Welcome! What joy that you have not despised my bidding but honour my house with your visit. — My friends I greet you all!

Christ. Simon! For the last time I can enjoy your hospitality with my disciples.

Simon. Lord! say not so! Oft may the tranquil Bethany shelter thee from the cares of life.

Christ. Behold! our friend Lazarus!

Lazarus. Lord! conqueror of death! Lifegiver! I see thee once again! I hear the voice that called me from the grave. — (He lays his head on the masters breast).

Magdalena. Master!

Martha. Master welcome!

Christ. Gods blessing rest upon you!

Martha. Wilt thou, Master, vouchsafe to me the happiness of serving thee!

Magdalena. Thou wilt not despise my offering of love and thankfulness?

Christ. Do, good souls what you purpose to do.

Simon. Best of teachers! Tarry not to enter under my roof and to refresh thyself, thou and thy disciples with meat and drink. Come ye also my friends.

III. Scene.

A room in Simon's house.

Christ. Peace be upon this house!

Disciples. And all that dwell thereien.

Simon. Lord, all is prepared. Seat thyself then at table together with they disciples.

Christ. Let us then, beloved disciples accept thankfully the gifts that the heavenly Father hath bestowed upon us through Simon his servant. (All seat themselves.)

Ah Jerusalem, would that my coming were as welcome to thee as to these, my friends! But thou art stricken with blindness!

Lazarus. Yes, best of Masters, the scribes and Pharisee's are watching covetously, if thou wilt come for the great feast, to Jerusalem, and are planning they destruction.

Simon. Oh stay here! here there is safety.

Peter. Lord, it is good to be here. Stay here in the quiet retirement of this house, served by those who truly love thee, until the threatening storm is overpast.

Christ. Away from me, tempter! Thou savourest not of the things that be of God, but the things that be of men. Can the reaper rest in the shade when the harvest is ripe? The son of Man, came not to be ministered unto, but to minister, and to lay down his life a ransom for many.

Judas. But master, if thou layest down thy life, what will become of us?

The Disciples. Ah, then all our hopes are destroyed!

Christ. Be comforted! I have power to lay down my life and I have power to take it up again. This commandment I have received from my father.

Magdalene. (With the box of precious ointment and going towards Jesus) Master!

Christ. Mary!

Thomas. What a exquisite fragrance!

Bartholomew. It is the pure, precious spikenard.

Thaddeus. Never before was such an honour shown to our master.

Judas. Why this waste? The money might have been better spent.

Thomas. So it appears to me.

Christ. What do you say among yourselves? Why blame her for what she did out of gratitude and love.

Judas. To pour out this costly ointment! what waste!

Christ. Friend Judas! look at me! This, on me, thy master, waste!

Judas. But master! I know that thou lovest not useless expenditure. This ointment might have been, sold for much and given to the poor.

Christ. Judas, thy hand upon thy heart! Art thou moved only by pity for the poor?

Judas. It might have been sold for three hundred pence —
What a loss for the poor and for us!

Christ. The poor ye have always with you, but me, ye have not always. Let her alone, she has wrought a good work upon me. She is come aforehand to anoint my body to the burying. Verily I say unto you wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. Let us arise. (To Simon.) Thanks to thee, kind man for the hospitality. The Father will reward thee!

Simon. Speak not of thanks, good master. I know and will ever remember all that I owe to thee.

Christ. It is time to go from hence. Ye dwellers of this hospitable home, fare ye well. My disciples, follow me!

Peter. Lord, wherever thou wilt, but not to Jerusalem!

Christ. I go where my father calls me. Peter, if it pleases thee to remain here, thou canst!

Peter. My Lord and Master! Where thou stayest, I will stay; where thou goest there will I go also.

Christ. Then come! (All leave, Christ going in advance. Martha and Mary Magdalena follow weeping; then Lazarus and Simon, then the disciples.)

IV. Scene.

(The foregoing appear on the stage.)

Christ. (to Magdalena, Martha and the others) Remain here, dear friends. Once more farewell! Dear tranquil Bethany! Nevermore will I linger in your peaceful valley.

Simon. Dearest master wilt thou really depart from here.

Magdalena. Ah, I have forbodings of fearful things! Friend of my soul! My heart, my heart cannot part from Thee!
(Falls at his feet).

Christ. Arise, Mary! The night is coming, and the storms of winter are near and boisterous! But! — be comforted! in the dawn of the morning, in the garden of spring thou shalt see me again.

Lazarus. Oh my friend, my benefactor!

Martha. Thou comfort and joy of my heart! Ah thou goest, never to return?

Christ. It is my father's will. Beloved where I am, I carry ye in my heart and where ye are my blessing will be with ye.

Farewell! (As Christ is leaving, he is met by his mother and her companions.)

V. Scene.

The same. Also Mary the mother of Jesus,
Salome, Johanna, Mary Cleophas.

Mary. Jesus, my beloved son, with tender yearning I hastened with my friends to see thee once before thou goest away, ah!

Christ. Mother, I am on the way to Jerusalem.

Mary. To Jerusalem! There is the temple of Jehovah where once I carried thee in my arms to offer thee to the Lord.

Christ. Mother, the time has come when the will of the Father must be fulfilled and I must offer myself. I am prepared for the sacrifice the Father requires of me.

Mary. Ah! I foresee what this sacrifice will be.

Mary Magdalena. Oh dearest mother! How greatly we wished to keep the best of masters with us.

Simon. But his resolution is firm.

Christ. My hour is come.

Disciples. Then pray to the Father that he will let it pass by.

The women. The Father will hear thee, as always.

Christ. My soul is troubled; and what shall I say: Father save me from this hour? But for this hour came I into the world.

Mary. O Simeon! Simeon! venerable man! Now will be fulfilled what once thou didst prophesy to me. A sword shall pierce thine own soul also.

Christ. Mother, the will of the Father has ever been sacred to thee.

Mary. And ever will be. I am the handmaid of the Lord.
What He requires of me, that will I bear with patience.
But one thing, my Son, one thing I beg of thee.

Christ. What requirest thou, my Mother.

Mary. That I am go with thee in to the fierce struggle of
suffering, that I may go even to death with thee.

John. What love!

Christ. Thou wilt, dear mother, suffer with me; thou wilt
combat with me my death combat, and with me shalt
thou celebrate the Victory. Therefore be comforted.

Mary. O God! give me strength that my heart may not break.

The women. Ah! best of mothers, our tears fall with thine.

Mary. Then, my beloved Son, I go with thee to Jerusalem.

The women. Dear Mother, we will go with thee.

Christ. Thou mayest go up hither, but rest now with our
friends from Bethany — I commend to thee, faithful
friends, my beloved mother and the companions with her.

Simon. Oh, thou leavest to us the sweetest pledge of thy love.

Magdalena. After thee, none is dearer than thy mother.

Lazarus. If only thou, beloved master, couldst remain here also.

Christ. Comfort ye one another. After two days ye may set
out together on the way towards Jerusalem, to be present
on the great day of the feast.

Mary. As thou wilt, my son.

Women. Ah how sadly for us, the hours will pass when thou
art far from us!

Christ. Mother, mother! for the tender love and maternal
care with which for three and thirty years, thou hast
surrounded me, receive the ardent thanks of thy Son. The
Father calls me. Farewell, beloved mother!

Mary. My son, where will I see thee again?

Christ. There, dear mother, where the Scriptures will be fulfilled: He was led as a lamb to the slaughter, and he
opened not his mouth.

Mary. Ah God — Jesus my son — thy mother!

All the Women. Oh dearest mother!

Disciples. Ah what calamity awaits us all.

Christ. Do not surrender in the first combat. Stand fast by me. (Exit.)

Disciples. Yea, Master, fast by thee — with thee, and for thee. (They follow Jesus.)

The Women and Lazarus. Oh our beloved teacher!

Simon. The blessing of my house! Come now beloved mother vouchsafe also to enter into my house.

Magdalena. Oh what a privilege we esteem it.

Martha. To have the mother of our Lord with us!

Lazarus. Ye too, beloved, come to us. Our Sorrow and tears we will mingle together.

All. Ah would that the beloved Teacher might return. (They enter the house.)

Act IV.

The last journey to Jerusalem.

PROLOGUE.

People of God, behold, thy Saviour is near at hand!
The long promised One is come, is come at last to thee.
Oh hear Him, follow His leading
Blessing and life unto you he is bringing.

But blind and deaf remains vain Jerusalem,
Thrusting away the hand lovingly held out to her.
Therefore the Highest from her His face has turned —
So leaves her to sink down to destruction.

Queen Vashti once disdaining to attend the royal feast,
Enraged there by the king who swore to banish her
From his presence and to choose a
Gentler soul for his consort.

Thus too will the synagogue, also be thrust away,
From her will the kingdom of God be taken and intrusted
Unto another people who
Shall bring forth the fruits of righteousness.

Tableau.

Vashti rejected and Esther chosen Queen

Chorus:

Jerusalem, Jerusalem, awake!
And know what yet belongeth to thy peace:
But waverest thou—the time of vengeance
comes.
Unhappy one! with awful blow it strikes.

Jerusalem! Jerusalem!
Return thee to thy God!
Scorn not, with evil mockery,
The warning call of grace;
That not, unblessed one, on thee
In measure full one day be poured
The anger of our God most High!
But ah, — alas! the prophet-murd'ress,
With evil mind she rushes on.
Therefore, thus saith the Lord.
This people I will have no more.

See Vashti — see the proud one is cast
out!

Showing God's purpose for the Synagogue.

"Remove thee now from off my throne.
Proud Queen! deserving not the crown,"

Thus Ahasuerus speaks in wrath.

"Thine, fairest Esther, thine it is
This day beside the King to reign,
Here chosen for the royal throne."

"The time of grace hath pass'd away;
I will cast out this proud nation,

Even as I live," thus saith the Lord.

"A better people I will choose —
Espoused to me for ever more,
As Ahasuerus Esther chose."

Jerusalem! Jerusalem!
Ye sinners! hear the word of God.
Even still would ye find grace.
Destroy from out your inmost hearts
The leaven of your sins.

Christ goes with his disciples towards Jerusalem. He weeps over the City. Sends two of his disciples to prepare the Passover lamb. Judas meditates the betrayal of his Master.

1. Scene.

Christ and his disciples.

John. Master see what a magnificent view of Jerusalem, from this point!

Matthew. And the majestic temple! What stones, what a stately building!

Christ. Jerusalem! Jerusalem! If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! But now they are hid from thine eyes. (Jesus wept.)

Peter. Master wherefore art thou so sorrowful?

Christ. Ah Peter, the fate of this unfortunate City goes to my heart.

John. Master, tell us what will be this fate?

Christ. The day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children with in thee; and they shall not leave in thee one stone upon another.

Andrew. But why will this sad fate come upon the City!

Christ. Because she knew not the day of her visitation. Ah the murderess of the prophets will even put the Messiah to death!

All. What a dreadful deed!

James. God forbid that the city of God should charged with this curse!

John. Oh dear Master, for the sake of the holy City, for the sake of the temple of Jehovah, I pray thee go not thither—so that the opportunity may not be given to evil doers to fulfil this most dreadful calamity!

Peter. Or go thither and reveal thyself in thy glory that the good may rejoice and the evil doers tremble.

All. Yes, do so!

Philip. Crush down thine enemies!

All. And establish the kingdom of God among men!

Christ. Children, what ye desire will be accomplished in due time. But my ways are ordered by my Father; and thus is it spoken of the Lord: My thoughts are not your thoughts nor your ways my ways. Peter!

Peter. What wilt thou, Lord?

Christ. Today is the first day of unleavened bread on which the law commands the passover be kept. Ye two, thou and John go before and prepare the Easter lamb that we may eat it this night.

Peter and John. Where wilt thou, Lord, that we prepare!

Christ. When ye have entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in, and ye shall say to the good man of the house: The Master sayeth unto thee: Where is the guest chamber where I shall eat the passover with my disciples? And he shall shew you a large upperroom. furnished; there make ready.

Peter and John. Thy blessing, dearest master. (both leave).

Christ. God's blessing be upon you.

II. Scene.

The Same except Peter and John.

Christ. Follow ye me for te last time into my Fathers house. Today go ye with me. To morrow —

Judas. But Master, permit me: If you will really leave us, make some provision for our future. See this, there is scarcely enough for one day more.

Christ. Judas, be not more troubled than is necessary.

Judas. What a good thing it would be if we had the value, uselessly wasted, upon that precious ointment! Three hundred pence. How long we might have lived on this without anxiety.

Christ. Ye have never lacked anything, and believe ye never will lack.

Judas. But master, when thou art no longer with us, friends will desert us and then. —

Christ. Friend Judas, beware that the tempter does not overcome thee!

All. Judas, do not trouble the master.

Judas. Who will provide, if I do not? Have I not charge of the money bag, by order of the master?

Christ. Thou hast, but I fear. —

Judas. And I fear too, that it will soon be empty and remain empty.

Christ. Judas, forget not my warning! Now let us go. I desire to go into the house of my Father (Exit with his disciples, except Judas).

III. Scene.

Judas alone.

Judas. Shall I follow him? I have no longing to do so. The bearing of the master is inexplicable. His great deeds led us to hope that he would reestablish the Kingdom of Israel. But it will never be, he does not grasp the opportunity when it is offered to him. And he speaks continually of parting and of death and comforts us with mysterious words of a future which for me is too distant and too dark. I have hoped and waited long. I am weary of hoping and waiting. I see it now, there is nothing in prospect but to live in continual poverty and misery. Instead of sharing with him in his glorious kingdom, to be persecuted and imprisoned. I will withdraw while there is time. Fortunately I have always been prudent — and careful and now and then have laid aside a little for

myself out of the general purse, in case of need — I can use that now until I shall find other means. Oh how, well — I can not think of it without anger, — how well would the three hundred pence serve me now which that foolish woman wasted on an empty honour! — Had she put the value of the ointment into our bag, then now — now when our company is dispersed as it seem likely to be, the purse with its contents would remain be in my hands. Then I would be provided for, for a long time — Now I must look about for some means of livelihood (Deep meditation).

IV. Scene.

Judas. Dathan.

Dathan (enters at the right). Judas — The place is favorable. He is alone; who knows, perhaps the opportunity is already in my hands. He seems in great perplexity; — this I must make use of, as a means to win him. An extraordinary reward depends upon it. Friend Judas!

Judas (aroused from his meditation) What is the matter? Who art thou?

Dathan. Thy friend! Has any misfortune befallen thee? Thy deep meditation seems to betray it.

Judas. Tell me, who art thou?

Dathan. Thy friend, thy brother.

Judas. Thou? My friend, my brother?

Dathan. At least I so desire to be. How is it with the master? I should like to be one of his company.

Judas. Thou? One of his company — and I —

Dathan. Hast thou perhaps forsaken him? Tell me, tell me, frankly, that I may know how to act!

Judas. If thou canst keep silence, I will tell thee something.

Dathan. Certainly, my friend, be assured of it.

Judas. No, things are not going well with him. He says himself that his last hour is come. I have resolved to withdraw from his company, for he will bring ruin upon all

of us. I have charge of the purse — but look — see the condition of it.

Dathan. Friend, then I will remain as I am.

V. Scene.

The Same. The traders come slowly forward.

Judas. Who are these? What do they wish? I will say no more.

Kore. Stay friend, ye will not repent it.

Judas. Wherefore are ye come?

Kore. We are returning to Jerusalem, and it if pleaseth thee, will bear thee company.

Judas. Will ye perhaps follow the Master?

Abrion. Has he gone to Jerusalem?

Judas. Yes, and for the last time, he says.

Moses. For the last time? Will he then quit Judea no more?

Judas. Why do ye question so eagerly? Will ye be his disciples?

All. Why not, if it offers good prospects?

Judas. I see no brilliant prospects.

Dathan. Explain more exactly; why he will bring ruin upon ye all.

Judas. He says continually! Take no thought for the morrow! If anything happens to him today or to morrow, then we will be left pennyless. Is that the care of a Master for his own?

Abrion. Then hast thou certainly no very brilliant prospects.

Judas. Only today, he permitted the most senseless waste when a foolish woman thought to do him honour. When I remarked upon it I received only reproachful looks and words.

Moses. And thou canst still care for him?

Boos. And thou wilt still remain with him?

Dathan. I think it is high time to provide for thine own future.

Judas. That is what fills my mind — But where is the chance to better my condition?

Dathan. Thou needest not to seek long — The way to fortune lies before thee.

Judas. Where? How?

Ephraim. Hast thou not heard of the proclamation of the Sanhedrim?

Judas. From what?

Moses. A better opportunity to make thy fortune you will never find again.

Judas. Tell me, what is the proclamation of the Sanhedrim?

Dathan. Whoever will give information of the nightly abiding place of Jesus of Nazareth will receive a great reward!

Kore. Dost thou hear! A great reward!

Judas. A great reward? That is worth listening to.

Moses. And who can earn it easier than thou?

Dathan. Our success is near.

Abrion. See, fortune comes to meet you.

Ephraim. Brother to not trifle with your luck!

Judas. A fine opportunity. Shall I let it slip through my hands?

Dathan. Do not think, Judas, that it will end here. Thou wilt gain the highest favour of the Sanhedrim — They will do still more for thee — who know what may yet be in store for thee?

Kore. Friend, consent!

Traders. Thy hand upon it, thy hand upon it!

Judas. Well, so be it.

Dathan. Come, Judas, we will go with thee at once to the Sanhedrim — There we will talk further of it.

Traders. Come, brother!

Judas. First I must hasten after the Master. I will then discover all, in order to be sure.

Dathan. We will go at once to the Sanhedrim and announce thy coming — when and where shall we meet?

Judas. In three hours I will come into the street of the temple — Await me there.

Dathan. Good!

Traders. Friend, brother! a man —

Judas. My word for it! (Traders leave).

VI Scene.

Judas alone.

Judas. My word is given. I will not rue it. Were it not the greatest mistake to throw away this goodly sum of money that I can earn without the least trouble. Shall I turn aside from this good chance? My fortune is made — It can not fail. I will do what I have promised, but they must pay me in advance. If the Priests succeed in imprisoning the Master and he is ruined, then I have my mite laid by, and further, will be known through all Judea as one who aided in saving the Law of Moses, and can lay claim to still greater reward — If the Master is victorious and reveals Himself in his majesty — then — then — I will throw myself repentant at his feet; I know how good he is — I have never heard that he has repelled a penitent who came to him. He will receive me again; I can then be credited with bringing the matter to an issue. Therefore I will not renounce the Master altogether — I will not burn the bridges behind me, so I can return if the road in front of me is not good — Ah that is well thought out. Judas you are clever — But I am afraid to face the Master. I can not bear his searching look — And my companions, I fear they will read in my face that I am — No, that I will not be — a traitor I will never be — what harm is there if I tell the

Jews where the Master is to be found at a certain hour — That is not treachery — Treachery imply much more — Then — away with doubts. Take courage Judas — Your maintenance depends on this.

VII. Scene.

A Street. Baruch, Enter Peter and John shortly afterwards Mark.

Baruch (Goes with a pitcher to the well). There is much of business going on today and there will be much work to be done for Passover—That is to be expected from this vast-crowd of people. My Master must expect many guests, for he is busily occupied arranging the house (Draws water).

John. (Enters with Peter from the opposite side.) See, here is some one at the well.

Baruch (still drawing). There must be something of special importance to take place at the Passover as there is such a crowd in the city and the members of the Council are running so hurriedly hither and thither, (Goes with the pitcher of water towards the house).

Peter. This is the man; he carries the water pitcher which the Master gave us as the sign.

John. Let us follow him (They follow after).

Baruch. (Turning as he reaches the door). Do ye wish to see me, good friends? Welcome!

John. We would speak with the master of the house.

Baruch. To ye perhaps wish to celebrate the Passover here?

Peter. Yes, the master has charged us to make this request.

Baruch. Come then with me— It will be a joy to my master to receive ye into his house. See here he comes (to Mark) Master here are Guests who desire to eat the Passover here.

Mark. Welcome, Strangers, with what can I serve ye?

Peter. Our master bid us say: My time is at hand, where is the guest-chamber where I may eat the passover with my disciples. In thy house I will, with my disciples, keep the passover.

Mark. Oh what Joy — I recognize ye. Ye are the disciples of the great miracleworker who restored my sight. How have I deserved that of all the houses in Jerusalem, he should choose mine in which to eat this holy meal! Oh happy man, that I am! My house will be blessed by his entree. I will show ye at once the room and what ye have need of, only command and all will be made ready. Come!

Peter and John. Good Master we follow thee.

Act V.

The Last Supper.

PROLOGUE.

E'er the God-like friend forth to His suffering goes,
He, urged by infinite love, offers Himself up for His own;
As their souls nourishment during
Their pilgrimage here upon earth.

Ready to offer Himself, a holy feast he consecrates
Which, through all the centuries, unto the end of time,
For redeemed humanity
His unending love shall proclaim.

In the desert drear, with manna sent from heaven
Israel Children wonderously, the Lord once did supply
And made their hearts rejoice
Too, with the grapes out of Canaan.

But a better feast, truly from heaven come down
Jesus offers us now; for out of the mystery of
His body and blood
Flow for us grace and salvation.

First Tableau.

The Manna in the Wilderness.

Chorus:

The hour now draweth near,
Fulfilment now begins
Of all, which by His seers,
God to mankind hath made known.

"In this folk," so saith the Lord,
"Have I no pleasure more,
And sacrifice will I
No more from them receive.

A new feast I establish,"
Thus saith the Lord; "and it shall be
Throughout the world's great circle
An off'ring of this covenant."

The miracle in the desert Sin
Points to the new covenant Feast.

Good is the Lord, the Lord is good!
The people who hunger he satisfies
With a new Food
In wondrous wise.

But death all those hath swept away,
Who in the wilderness of Sin
Did eat in fulness of that bread
The second covenant's holy Bread,
Spirit and soul preserves from death
When worthily enjoyed.

Second Tableau.

The Grapes brought by the spies from Canaan.

Chorus:

Good is the Lord, the Lord is good
Once hath He to His people
The best juice of the vine
Given from Canaan's land.

Yet this, the gift of Nature
For needs of body only,
By God's Will was designed.
The second cov'nant's holy wine
Will be, itself, the Son's own blood —
Thirst of the soul to quench.

Good is the Lord, the Lord is good!
In the new covenant He gives
His Flesh and Blood at that high Feast
In Salem's upper room.

(During the Lord's Supper a female quartette sing):

"Oh the humbleness — oh the love!
See the Saviour kneeling
At the feet of his disciples,
Menial service to perform."

Jesus celebrates with his disciples the Passover and institutes the Last Supper in remembrance of him.

I. Scene.

In the upper Chamber. Christ and his disciples standing at the table.

Christ. With desire I have desired to eat this Passover before I suffer: For I say unto you I will not any more eat thereof until it is fulfilled in the kingdom of God. Father, I thank thee for this drink of the vine. (He drinks and gives the cup to his disciples). Take this and divide it among yourselves: For I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come.

The Disciples. Ah Master then this is the last Passover!

Christ. A new wine I will drink with you in the Kingdom of God my Father, as it is written: Ye shall drink of the fountain of eternal life.

Peter. Master, when this kingdom shall be revealed how will the places be divided?

James the Elder. Which among us will be first?

Thomas. Or will each have a special dominion assigned to him?

Bartholomew. That would perhaps be the best. Then no more strife would be raised between us.

Christ. So long have I been with you and you are still so taken up with the things of this world! Indeed, I prepare for you who have continued with me in my temptation the kingdom, as my Father hath appointed unto me, that ye may eat and drink with me in my kingdom and sit on the thrones judging the twelve tribes of Israel. But mark

ye well, the kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you let him be as the younger, and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. (Lays off his mantle, girds himself with a linen towel and pours water into a basin) Now sit down, beloved disciples.

Disciples. What is he going to do?

Christ. Peter, reach me thy foot.

Peter. Lord dost thou wash my feet?

Christ. What I do, thou knowest not now; but thou shalt know here after.

Peter. Thou shalt never wash my feet!

Christ. If I wash thee not thou hast no part with me.

Peter. Lord, not my feet only, but also my hands and my head.

Christ. He that is washed needth not save to wash his feet, but is clean every whit. (Washes the feet of the disciples; putting on his mantle again, he stands in the midst) ye are clean, but not all (seats himself) Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one anothers feet, for I have given you an example, that ye should do as I have done to you. Verily, verily the servant is not greater than he, that sent him. If ye know these things happy are ye if ye do them (He rises). Children, not much longer will I be with you, but that my memory die not among you, I will leave you an everlasting memorial, that I may be always with you and live with you. The old Covenant which my Father made with Abraham, Isaac and Jacob has reached its end.

And I say unto you a new Covenant begins that I today solemnly institute with my blood, as the Father has appointed, and this will last until all be fulfilled. (He takes the bread, blesses and breaks it). Take, eat, this is my body which is given for you. (He gives a piece to each

disciple.) Do this in remembrance of me (He takes the cup and blesses the wine). Take this and drink ye all of it, for this is the New Testament in my blood which is shed for you, and for many, for the remission of sins (He gives the cup to each). So oft as ye do this, do it in remembrance of me (seats himself).

John. Beloved master! I will never forget thy love. Thou knowest that I love thee. (Lays his head on Jesus bosom).

All (except Judas.) Oh best Beloved, we will be forever united with thee.

Peter. This blessed feast of the New Testament will be continued among us according to thy command.

Matthew. And as oft as we celebrate it, we will remember thee.

All (except Judas.) Oh heavenly friend. Oh best beloved teacher!

Christ. My children! Abide in me and I in you. As the Father hath loved me so have I loved you; continue ye in my love. But — Ah, what shall I say? The hand of my betrayer is with me at the table.

The disciples. What! a traitor in our midst?

Peter. Is it possible?

Christus. Verily, verily I say unto you, one of you will betray me.

Andrew. Lord, one of us twelve?

Christ. Yes one of the twelve! He that dippeth his hand with me in the dish, the same shall betray me.

Thomas and Simon. Who can this false one be?

Matthew. Lord, thou canst see all hearts, thou knowest it is not I.

James. Make him known, this infamous one!

Bartholomew. I would sink in the earth for shame if it were I.

Thaddäus. Lord it is I?

Judas. Lord is it I?

Thaddäus. Rather would give my life for thee than do such a deed.

Christ (to Judas). Thou hast said. (to the disciples.) The Son of Man goes, as it is written; but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born.

Peter (to John.) Of whom does he speak?

John (Aside to Jesus.) Who is it, Lord?

Christ (Aside to John.) He it is to whom I will give the sop when I have dipped it. (Great excitement among the disciples).

Disciples. Whom can it be?

Christ (Giving the bread to Judas). What thou doest, do quickly! (Exit Judas hurriedly).

Thomas (to Simon.) Why does Judas leave?

Simon. Probably the Master has sent him to buy something.

Thaddäus. Or to bestow alms upon the poor.

II. Scene.

The same. Without Judas.

Christ. Now is the Son of Man glorified, and God is glorified in him.

If God be glorified in him. God shall also glorify him in himself, and shall straightway glorify him.

Little children. yet a little while I am with you; and as I said unto the Jews. Whither I go we cannot come, so now say I unto you.

Peter. Lord, whither, goest thou?

Christ. Whither I go thou canst not follow me now, but thou shalt follow me afterwards.

Peter. Why cannot I follow thee now? I will lay down my life for thy sake!

Christ. Wilt thou lay down thy life for my sake?

Simon, Simon. Satan desires to have thee, that he may sift thee as wheat But I have prayed for thee, that thy

faith fail not. And when thou art converted, strengthen thy brethern.

All ye shall be offended because of me this night; for it is written: I will smite the shepherd and the sheep of the flock shall be scattered abroad.

Peter. Though all men should be offended because of thee, yet will I never be offended.

I will go with thee both to prison and death.

Christ. Verily, verily I say unto thee, Peter, that in this very night, before the cock crow twice thou shalt deny me thrice.

Peter. Though I should die with thee, yet will I not deny thee.

All. Master, we also will remain ever true to thee, none of us will betray thee!

Christ. When I sent you without purse, script and shoes, lacked you any thing?

All. No, nothing.

Christ. But now, he that hath a purse, let him take it, and likewise his script, and he that hath no sword, let him sell his garment and buy one.

For it is the time of trial, and I say unto you that this that is written must yet he accomplished in me: And he was numbered among the transgressors.

Peter and Pilip. Lord, behold, here are two swords.

Christ. It is enough. Let us arise and render thanks. (With the Disciples).

Praise the Lord all ye people! Praise him all ye nations! For his merciful kindness is great toward us and the truth of the Lord endureth for ever.

Christ. Little children why are so sad, and why look ye at me so sorrowfully?

Let not your hearts be troubled, ye believe in God, believe also in me. In my father's house are many mansions, and I go to prepare a place for you. And I will come again and receive you unto myself, that where I am there ye may be also.

I will not leave you comfortless. Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you.

Keep my commandments that you love one another, as I have loved you.

By this all men shall know that ye are my disciples, if ye love one another. Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me.

But that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

Arise let us go hence.

They go out.

VI. Act.

The Betrayer.

PROLOGUE.

To the open enemys now goes the treacherous
Friend, and behold a few pieces of silver suffice
To efface from the heart of Iscariot, all
Love and fidelity.

Wickedly goes he, the wretch most abandoned
To barter a soul, concluding his shameless bargain;
Agreeing to sell, for a traitors reward, the
Noblest of teachers.

The same spirit hardened the Sons of Jacob,
That they without mercy, sold their own brother;
For an accursed price, him, into foreign usurers
Hands they delivered.

When the heart pays homage to the idol of lucre
Then all the nobler feelings are deadened.
Honour is venal, and therewith a mans word, and
Love too and friendship.

Tableau:

Joseph Sold by his Brethren.

Chorus:

What shudders run through all my limbs!
Where go'st thou, Judas, full of rage?
Art thou the one, who the Masters blood?
Wilt sell? Dost remember vengeance.

Ye thunders — lightnings cast him down —
Crush, rend this wretch in pieces !

“One amongst you shall betray me!”
Three times this word the Master spake.
By greed seduced to blackest deed
One from the Supper quickly went;
Alas one who by Him was chosen
Into the circle of his friends.

Oh turn back from this way of sin!
Complete not, O, that blackest deed!
But no — by greed made deaf and blind,
To the Sanhedrim Judas hastes;
With wicked heart he now repeats
What once was done in Dothan's field.

“The boy, we offer him for sale,”
Thus here speake Joseph's brothers
“What will ye offer us for him?”
They quickly give, for the poor gain
Of twenty silver pieces told,
Their brother's life and blood.

“What give ye? how reward ye me?”
Also Iscariot says, “if I

My Lord betray to you?”
For thirty silver coins he makes
The bloody bargain: — Jesus is
To the Sanhedrim sold.

What this sad scene to us sets forth
Of this world is an image true.
How often have ye by evil deeds
Your God e'en thus betray'd and sold?
On Joseph's brethren ye pour
Curses, and on the Iscariot,
And yet in the same paths ye tread;
For envy, greed, and brother's hate
Unceasingly exterminate
Man's peace, and joy, and blessedness.

Judas comes to the Sanhedrim and promises to deliver his Master into the hands of the Pharisees for thirty pieces of silver. These are planning the death of Jesus.

I. Scene.

Caiaphas, Annas, Priests and Pharisees as before except Nicodemus and Joseph of Arimathaea.

Caiphas. Assembled Fathers! I bring you good tidings. The pretended Prophet of Galilee will, I hope, soon be in our hands. Dathan, the zealous Israelit has won over a trusted follower of the Galilean who will let himself be used as guide, so that we may take him by night. Both are already here, and await only the summons of the High Council.

Several. Bring them in.

Caiaphas. Yes, call them.

Josaphat. I will call them.

Caiaphas. Yes, call them. (Josphat goes out.) First I would ask that price we must pay this man for his deed?

Nathanael. We are directed by the law of Moses. A slave is valued at thirty pieces of silver.

Amron. Yes! yes! The false Messiah is only worth a slave's price.

II. Scene.

The same. Dathan, Judas.

Dathan. Most learned Council. I have executed your behest and bring this man before the Elders, who for a sufficient reward is willing to give your and our enemy into your hands. He is the Galileans trusted follower and knows his ways and secret abiding place.

Caiaphas (to Judas.) Doest thou know the man whom the High Council seeks?

Judas. I have been in his company a long time and know him and where he abides.

Caiaphas. What is your name?

Judas. I am called Judas, and am one of the twelve.

All. Yes, we have seen him in His company often.

Caiaphas. Art thou fully determined to do our bidding.

Judas. I give you my word.

Caiaphas. Thou wilt not repent it? What brought thee to take this step?

Judas. The friendship between us began to cool, and now I have broken with him altogether.

Caiaphas. What led to this?

Judas. I think his day is over. Besides I have determined to keep to the lawful authorities. It is always better. What will ye give me if I deliver him into your hands?

Caiaphas. Thirty pieces of silver, to be paid thee at once.

Dathan. Hark only, Judas! Thirty pieces of silver! What a gain!

Nathanael. And hark ye Judas, that is not all. If thou dost thy work well thou shalt be still more highly favoured.

Ezekiel. Thou canst be a rich and esteemed man.

Judas. I am satisfied. (To himself.) My star is rising.

Caiaphas. Rabbi, bring the thirty pieces of silver from the treasury, and pay them out before the assembled Council. Is that your will?

All, except Nicodemus and Joseph of Arimathaea. Yes! yes! That is our will. (The Rabbi goes out.)

Nicodemus. What! Can ye conclude such a godless bargain! And thou, base wretch (to Judas) dost thou not blush to sell thy Friend and Master? Thou godforgetting traitor whom the earth shall swallow up. For thirty pieces of silver wouldst thou sell thy most loving friend, who has done thee naught but good? Ah, wait, this bloodmoney will cry to heaven for vengeance, and burn deep in thy avaricious soul. (Judas stands trembling.)

Joshua. Do not trouble thyself, Judas, at the speech of this zealot. Let him be a disciple of this false prophet, but do thou thy duty as a disciple of Moses and servant of the lawful authorities.

Rabbi (coming in with the money.) Come, Judas, be a man and take the thirty pieces of silver.

Judas. Ye may trust to my word.

Saras. But this work must be accomplished before the feast.

Judas. Even now is the best time. This very night shall he be in your hands. Give me an armed band that he may be surrounded and every way of escape cut off.

Annas. Let us send the Temple Watch with him.

Ezekiel. Yes! yes! order it so.

Caiaphas. It would be well to send some members of the holy Sanhedrim with them, to have supervision, that all may be according to order.

All. We are prepared to go.

Ezekiel. The high priest may choose.

Caiaphas. If the choice is left with me, I name: Nathan, Josaphat, Soloman, and Ptolemy — you may see that the watch is held in readiness.

The four. We will see, with pleasure, that the commands of the high priest are fulfilled.

Caiaphas. But Judas, how will the band recognize the Master in the darkness?

Judas. They must come with torches and lanterns, and I will also give them a sign.

Priests and Rabbi. Excellent, Judas, Excellent!

Judas. Now I must hasten away to plan it all out. Then I will return, to fetch the armed men.

Dathan. But I go with thee, Judas, never to leave thy side until thy task is accomplished.

Judas. I await your men at the Betpage Gate. (Exit Judas accompanied by Dathan and four Pharisees.)

III. Scene.

Same — without Judas, Dathan and four Pharisees.

Caiaphas. All goes exactly as we wish. But now, reverend fathers, we must look the great question in the face. What shall we do with this man, when God has delivered him into our hands?

Sadoc. He should be thrown into the deepest and darkest dungeon, laden with chains and well guarded — There he will remain buried alive.

Caiaphas. Which of you will stand surety that his friends will not raise an insurrection among the people to free him, or that the guard would not be bribed to deliver him — Could he not, by his magic art, break his fetters? Who will be surely against this? (All remain silent) I see that you do not comprehend. Hear then, the high priest. It is not better that one man die than that the whole nation perish — He must — die! Without his death there is no peace in Israel, no security for the law of Moses — no hour of peace for us! (Excitement among the Priests.)

Rabbi. God has spoken through His high priest! Only by the death of Jesus of Nazareth can and must the people of Israel be saved.

Nathanael. This word has been burning on my tongue — Now it is spoken. He dies — the enemy of our fathers?

Joshua. The thoughts of our hearts have found utterance by the mouth of our high priest.

All. He must die, he must die for our safety!

Annas. By my grey hairs I will not rest until the blood of this deceiver washes out this shame.

All. He must be sent to the nether world — from there he will never more return!

Nicodemus. Fathers am I permitted to speak?

All. Speak, speak!

Nicodemus. Has the sentence of death been pronounced upon, this man before he has been heard, without trial, without the examination of witnesses? Is this right and just?

Is such a proceeding worthy of the fathers of Gods people?

Nathanael. What! wilt thou accuse the Council of being guilty of Injustice?

Sadoc. Knowst thou not the Statutes of our holy law?

Nicodemus. I am well initiated in the law of Moses and therefore I know that sentence can not be pronounced until full evidence has been heard.

Joshua. What need we of any further witnesses — Have we not ourselves heard his words and witnessed, his lawless deeds?

Nicodemus. Yes, ye are, all: Accusers, witnesses, and Judges! But I have heard the inspired teachings of this Man of Nazareth and seen his great deeds — they are worthy of belief and admiration — not disdain and punishment.

Caiaphas (hotly.) What betrayest thou by thy speech? This miscreant deserves admiration? Admiration? Thou cleavest to Moses and will still defend that which the law condemns? Up, fathers — The law calls for vengeance!

Ezekiel. Leave thou our midst if thou holdst to thy word.

Joseph of Arimathææ. I agree with Nicodemus. No deed of this Man can be shown that declares him worthy of death. He has done nought but good.

Caiaphas. Speakest thou also thus? Is it not every where known how he desecrated the Sabbath? How he by his seditious teaching misleads the people? How he by the aid of Beelzebub, performed his worthless miracles? How he gave himself out as God, when he is only human?

All. Hearest thou?

Joseph of Arimathææ. Yes, envy and malice have misconstrued his words, and ascribed false motives to his noble and beneficent acts. That he come from God, his divine deeds bear witness.

Nathanael. Ha! We know thee now! For a long time thou hast been a secret follower of this Galilean — At last thou has declared thyself!

Annas. Have we then traitors to the holy law in our midst? Even thus far has the seducer thrown his net?

Caiaphas. Whay are ye then here, Apostates! Go forth and follow your prophet, that ye may see him once again, be-

fore his hour strikes. For that he must die, is irrevocably decided.

All. Yes, he must die. That is our decision.

Nicodemus. I curse this decision — I will take no part in this vile deed of blood!

Josef of Arimathae. Neither will I remain where the innocent are put to death — I swear it before God, my heart is clean. (Both leave.)

IV. Scene.

The Former without Nicodemus and Joseph.

Joshua. Let us rejoice that we are rid of the traitors — Now we can express our minds freely.

Caiaphas. By all means, brethern, it will be necessary that we sit in formal judgement upon this Man, to examine him and bring witnesses against him, so that the people may not be confirmed in the opinion that we only persecuted him through hate and envy.

Rabbi Jakob. Yes, two or three witnesses — So it is written in the law.

Samuel. Witnesses will not be lacking. I will see to that.

Dariabas. The sentence stands fast. But in order not to offend the weak, we must carry it out in judicial form.

Ezekiel. And should the formalities not be sufficient, we will carry it through by force of will.

Rabbi. Whether more or less guilty, that matters not. Public welfare demand that he be put out of the way.

Caiphas. For the rest, it would be the safest for us, if we could carry it out through the Governor of the Province and have him condemn this Man to death. Thus would all responsibility be taken from us.

Nathanael. We can try it. If it does not succeed there is always a way open, with a multitude of our trusted people the sentence can be carried out in a riot, without our taking part in it openly!

Rabbi. And as a last resort, a hand can be found that in the dungeons silence, will rid the holy Sanhedrim of its enemy.

Caiphas. Well, circumstances will show, what must be done—
Now let us separate; but hold yourselves in readiness to come together at any hour this night, if I call for you.
The thing must brought to an immediate conclusion:
There is no time to be lost. The determination is —
he dies.

All. He dies — the Enemy of our holy laws.

VII. Act.

The Garden of Gethsemane.

PROLOGUE.

As Adam combats, pressed down by lifes burden,
With strength exhausted, in the sweat of his brow
His guilt thus atoning, so the
Sins of humanity press down the Saviour.

Engulfed in a sea of infinite sorrow
And with ponderous weight His head bowed down,
Sweat of blood His countenance covering,
Fights he his fiercest fight on Mount Olivet.

Already draws near now, as guide of Ensnarers,
Iscariot, the betrayer, the once loved disciple.
Infamously misusing for treachery,
The token of love as the sign of betrayal.

So treacherous too was Joab to Amasa
When once to his heart with feigned love he pressed him,
The kiss of friendship upon his lips,
And in his heart, ah, the point of the dagger!

First Tableau:

Adam and Eve at Work.

Chorus:

Judas, lo, ate hallowed bread
At the Last Supper,
With unhallowed conscience —

And an evil spirit at once possessed him.
"That thou doest," spake the Master,
"Judas! — see, thou do it quickly."
From the guest-room went he quickly,
Hastened to the Synagogue,
And his Master there he sold.

Soon completed — soon is ended
This most horrible of deeds.
Alas! to-day, e'en in this night,
Judas his Master will betray.
O come ye all with Jesus then
Behold his sufferings, pain and death.

O what labour, O what heat
Must out Father Adam bear!
Ah! a stream of sweat runs down
Over brow and countenance.
This is the fruit of sin.
God's curse oppreseth nature,
Therefore yields she for hard sweat,
And for toilsome industry
Only sparingly her fruits.

Thus so hard it is to Jesus
(When on Olive's Mount He strives)
That a stream of bloody sweat
From each holy limb is forced.
This is the strife of sin!
For us the Savior struggles
In His own blood combats He —
Yet conquering with high heart
Drinks the cup of suffering.

Second Tableau:

Joab Murders Amasa.

Chorus:

(Part of chorus is echoed from behind the rocks.)

The scene near Gibeon's rocks —
Judas repeateth — Simon's son.
Ye rocks of Gibeon!

Why stand ye thus unhonoured —
Ye, late the land's proud boast —
As though with mourning veil wrapt round?
Speak, I adjure thee, say — what deed was
done?

Flee, wanderer!

Accursed be this blood-stained spot!
Pierced by assassin's hand here fell

Once Amasa,
In holy friendship's greeting trusting,

By Joab's false brother-kiss deceived.

Curse on thee!

The rocks complain of thee,
The blood-soaked earth takes vengeance,
Be silent, rocks of Gibeon!

And hear, with horror,
What eye beholds on Olive's Mount.

Judas, the Son of Man betrays

Alas! with hypocrite's vile greeting

And with false, deceiving kiss,

For contemptible lust of silver

Into his murderers hands.

Oh rocks of Gibeon!

Cursed he, who his friend betrays

With dissembling Kiss of love

Judas now the innocent approaches

While in his heart broods treason

Accursed he! This on the rocks shall
sound

Accursed he, re-echo from the rocks!

Christ agony—Judas betrays Him with a kiss—taken prisoner by the armed band.

I. Scene.

Near the Garden of Gethsemane.

Judas, Nathan, Josaphat, Ptolemy, Solomon, the Traders, Selpha, the leader of the
armed band, Malchus, the armed band.

Judas. Now be watchful! We are approaching the place.
Thither the master withdraws himself from Jerusalem, to
spend the quiet night in his solitude.

Soloman. What if we should be observed by this disciples?

Judas. As the attack is unexpected there will be no resistance.

Soldiers. If they attempt it, we will let them feel our steel!

Judas. Do not trouble yourselves — He will be in your hands without a swordthrust.

Josaphat. But how will we distinguish the Master in the darkness? How can we be sure that we have not taken one of his followers prisoner?

Judas. I will give you this sign — when we come to the garden, observe closely — I will hasten forward, whomso, ever I shall kiss, that same is he: hold him fast.

Kore. Good, this sign makes us sure.

Ptolemy. Hear ye? Ye shall know the master by the kiss.

All. We hear it, and will be on the watch for it.

Judas. Now, let us hasten. It is time. We are not far from the Garden.

Josaphat. Judas, if we succeed with this nights work then you will reap the richest fruit as your reward.

Esron. From us also you will receive a hand-some gratuity.

The armed band. Only wait, thou instigator of mobs, You will soon have what you deserve (exeunt all).

II. Scene.

The Garden of Gethsemene — Christ and his disciples entering from the back come slowly forward.

Christ. Verily, verily I say unto you, ye shall weep and lament, but the world will rejoice; ye shall be sorrowful but your sorrow will be turned into joy. For I will see you again and your heart shall rejoice and your joy no man taketh from you. I came forth from the Father and am come into the world. Again I leave the world and go to the Father.

Peter. So, now thou speakest plainly and speakest no proverb.

James, the elder. Now we are sure that thou knowest all things and needest not that any man should ask thee.

Thomas. By this we believe that thou camest forth from God.

Christ. Do ye now believe? Behold, the hour cometh, yea is now come, that ye shall be scattered every man to his own and shall leave me alone. And yet I am not alone because the Father is with me. Father the hour is come; glorify thy Son that thy Son also may glorify thee. I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world. Holy Father, keep them through thine own name. Sanctify them through thy truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one, as thou, Father art in me and I in thee. Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world — (To his disciples, after entering Gethsemane) Children, sit ye here while I go and pray yonder. — Pray that ye enter not into temptation. — And ye, Peter, James and John, come with me.

The other disciples (watching Christ.) Ah what will happen to our master?

Bartholomew. I never saw him so sad.

James the younger. Ah! my heart too is weighed down with sorrow —

Matthew. Oh that this night with its sad hours were passed!

All. Not without reason has the Master prepared us for it.

Philip. We will rest here and await his return.

Christ. Oh! dear children, my soul is exceeding sorrowful even unto death; tarry ye here and watch with me — (After a pause) I will withdraw and strengthen myself by communion with my Father. (He goes slowly and with weak steps toward the Grotto).

Peter (looking after him) Oh, dear good Master!

John. My soul suffers with the soul of our teacher! (They seat themselves).

Peter. I am so sad — so anxious —

James. Why did the Master separate us from the rest?

John. Ah! we will be witnesses.

Peter. Know ye, brethern? We were witnesses of his transfiguration on the Mount. But now — what must we behold? (They sit in silent sadness and fall asleep).

Christ. Thus this hour must come upon me, this hour of darkness! But for this came I into the world — (Falls upon his knees) Father, my Father, if it be possible — and all things are possible with thee, so let this cup pass from me — (falls upon his face and so remains for a time — then kneels.) But Father, not as I will but as thou wilt — (Rising, he lifts his gaze toward heaven — goes to the three disciples) Simon!

Peter (as in a dream) Ah my master! —

Christ. Simon, sleepest thou?

Peter. Master, see, here I am.

Christ. Couldst thou not watch with me one hour?

Peter. Forgive me! I will watch with thee.

John und James. Sleep, Rabbi, overcame us.

Christ. Oh watch and pray that ye enter not into temptation.

The Three. Yea Lord, we will pray and watch.

Christ (looking tenderly at the disciples.) The spirit indeed is willing, but the flesh is weak. (Goes again to the grotto.) My father! thy claim is just, thy decrees are holy. Thou exactest this sacrifice. (Falls upon his knees.) Father — the strife is fierce. (falls upon his face — then raising it again) but if this cup may not pass away except I drink it, Father, thy will be done. (Rises.) Holiest one! I will fulfill thy will. (Comes to the sleeping disciples.) Are your eyes still so heavy that ye can not watch? O my trusted ones, can I find no consolation here? (He takes a few steps towards the grotto, then pauses.) Ah, darkness surrounds me, the sorrows of death compass me about. (trembling) the burden of God's judgment weighs upon me. (Totters a few steps forwards). Oh the sins, the sins of the world, they press me down! Oh the fearful burden

Oh the bitterness of this cup! (He reaches the grotto.) Father if it is not possible that this hour pass from me (sinking down, and raising himself) thy will be done! Thy most holy will. Father! Thy Son! Hear him!

III. Scene.

The Same. An Angel appears.

Angel. Son of Man, sanctify thy Father's will. Behold the blessedness that will come forth from thy combat. Thy Father has laid it upon thee, and freely didst thou take it upon thee to be the sacrifice for the sins of the world. Fulfill it to the end. The Father will glorify thee.

Christ. Yea, most holy Father! I worship thy decree. I will fulfill it, fulfill, reconcile, atone, bless. Strengthened by thy word, oh Father! I go with joy to meet what thou has ordained for me, as the Redeemer of Sinners. (To the three disciples.) Sleep on now and take thy rest.

Peter. What is it Master.

The Three. See we are ready.

Christ. The hour is at hand. The Son of Man is delivered into the hands of Sinners — Arise let us go hence. (The noise of arms is heard — The remaining disciples awake.)

Disciples. What noise is this?

Philip. Come, we will join our good master. (They hurry towards Christ.)

Christ. Behold, he is at hand that doth betray me. (Judas appear with the multitude.)

Andrew. What does this multitude of people want?

All. They seem to be seeking us!

John. See, Judas is leading them!

IV. Scene.

The same. Judas, Pharisees, Traders, Selpha Malchus. The multitude.

Judas (hastening towards Jesus.) Hail Master! (kisses him.)

Christ (sorrowfully.) Friend, wherefore art thou come? Betrayest thou the Son of Man with a kiss? (Judas turns away. Christ goes towards the multitude.) Whom seek ye?

The multitude. Jesus of Nazareth!

Christ. I am he. (The armed band move backward, and fall to the ground. Many take flight.)

Voices among the crowd. Alas! What is that?

The disciples. (with joy.) But one word from him, and they are thrown to the ground!

Christ (to the men). Fear ye not. Arise!

The disciples. Lord, cast them down, never to rise again!

Christ. Whom seek ye?

The Multitude. (less harshly than before.) Jesus of Nazareth.

Christ. I have told ye that I am he; If therefore ye seek me let these go their way.

Peter and Philip. Lord, shall we strike them with the sword? (Peter strikes Malchus).

Malchus. Oh woe! I am wounded! Oh woe! My ear is cut off!

Christ (to the disciples). Leave off! No more! (To Malchus.) Fear not, thou shalt be healed. (Touches the ear of Malchus; then to Peter). Put up thy sword into the sheath, for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink it? Or know ye not that I can now pray to the Father and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled that thus is must be. (To the Pharisees). Be ye come out as against a thief with swords and staves? When I was daily with you in the temple ye stretched forth no hands against me. But this is your hour and the power of darkness? Behold, I am here!

Selpha. Seize him. Bind him fast, that he escape not.

Dathan. The High Council will hold you responsible — (As Jesus is being bound the disciples forsake him and flee).

The Multitude. He will never escape from our hands.

Abrion (to the other traders). Now we can cool our vengeance.

Booz. Thou shalt pay dearly for thy offence.

Dathan. Rememberest thou, what thou didst in the temple?

Josaphat (to the Pharisee). We will hurry on into the city. The High Council awaits with impatience our return.

The Traders. But we will not leave this villains side.

Dathan. We will first go to the High Priest Annas — Bring him there.

Selpha. We will follow at once.

Josaphat (to Judas). Judas, thou art a man!

Saloman. As a man thou has kept thy word!

Judas. Said I not unto you, today he shall be in your power?

Ptolomy. Thou has placed the entire Sanhedrim under obligation to thee (Exit).

The armed band (pushing and abusing Jesus).

Away with ye! In Jerusalem ye shall be judged (lead him away).

Selpha. Let us hasten. Lead him away with care.!

The people. Ha, ha! Run now, as thou didst run about in Jewery!

Selpha. Do not spare him — Drive him forward!

The people. On, faster! or we will drive thee with clubs.

The Traders. Will Beelzebub help thee no longer? (Exeunt all).

Part II.

From the Arrest in the Garden of Gethsemane to the Condemnation under Pilate.

Act VIII.

Jesus before Annas.

PROLOGUE.

Oh, the awful night! Oh, behold now the Saviour!
Dragged, thus about from Tribunal unto Tribunal,
Receiving ill treatment and
Insult on every side.

For a courageous word, with which He answered Annas
Him, a miscreant rewards with a blow of his brutal fist,
In the hope that he may
Win favour unto himself.

Like ignominious reward received also Macaiah,
For revealing the truth unto Ahab the King.
From among the lying Prophets,
One to him gave a smite on the cheek!

Truths reward, alas, is oft persecution and hatred.
But though ye its light may shun or may banish,
Finally it will triumph
And break through the darkness.

Chorus:

Pain's battle dread has now begun,
Begun Gethsemane!
O sinners! lay it to your hearts,
And ne'er forget this scene!
For your salvation that befell
Which now we see mid olive shades.
Sorrowful even unto death,
For you he sank upon the ground;
For thee sweat as blood was forced
From every limb in agony.
(Verse repeated.)

Tableau:

The prophet Micaiah before King Ahab
smitten on the cheek.

Chorus:

Micaiah by Sedekiah's hand was struck
Because he dared to say:

"If war thou makest on Ramoth,
Oh King, thou shalt be conquered.

Believe not what is prophesied

By those devoted to Baal's service;

Trust not their words of flattery

But heed one sent by God."

For these words was his face in anger
struck

By the one who then had lied

Thus in this world do flatterers gain

Great honour and reward

While he, who truth alone will speak

Gains insult and disgrace.

I. Scene.

Jesus is brought before Annas and is struck in the face. The palace of Annas.

Annas. Esdras. Sidrach. Misael.

Annas (appearing upon the balcony.) I can find no rest tonight till I know that this disturber of the peace is in our hands. Oh! I should love to know that the enemy of the Synagogue is already in fetters. Full of anxiety I am awaiting my trusted servants with this news.

Esdras. They cannot tarry much longer, it is now a long time since they went away.

Annas. In vain is my troubled gaze directed toward the street of Kedron. There is nothing to be seen, nor heard. Go, faithful Esdras. Haste to the Kedron gate and see if they draw near.

Esdras. As the high priest commands! (exit.)

Annas. It would be a thunderbolt indeed for the holy Sanhedrim if we should miss this chance.

Sidrach. High priest! Never fear!

Misael. There is no doubt of success!

Annas. They would not have changed their route and returned by the Siloan gate? I must keep watch on that side also.

Sidrach. If the high priest wishes I will hasten to the Siloan gate?

Annas. Yes do so, But look first if any one is coming through the street of the Sanhedrim.

Sidrach. I will not fail. (Exit.)

Annas. The night advances, and still no certainty. Each moment of this anxious waiting seems more than an hour to me. (Listens.) I think — someone is running toward my house; yes! yes! — someone is coming — It must be good news!

Sidrach (hastening in). Esdras comes in haste, I saw his fleet feet running up the street.

Annas. He must bring glad tidings, that he hastens so. I have no other wish but the death of this malefactor.

Esdras (entering in haste). Hail to our high priest! I have seen the appointed fathers and Judas. All is as you wish — the Galilean is in bonds. I have spoken with them and hastened to bring you the joyful news.

Annas. Good news! Blessed hour! A stone is lifted from my heart, and I feel myself newborn! Now, for the first time, I call myself, with joy, the high priest of the chosen people!

II. Scene.

The same. The four Pharisees and Judas on the balcony, soon after the temple watch with Christ.

The four Pharisees. Long live our high priest! The wish of the High Council is accomplished.

Annas. Oh! I must embrace you, for very joy! So your plan has succeeded! Judas, thy name will occupy an honourable place in our annals. Before the feast, shall the Galilean die!

Judas. Die? (very much perturbed) Die?

Annas. His death is decided.

Judas. I will not be held accountable for his life and blood.

Annas. That is unnecessary; he is in our power.

Judas. I did not deliver him over to you for that.

Ptolomy. Thou hast delivered him over, the rest is our affair.

Judas. Woe is me! What have I done! I do not wish that! I will not have that! (He hastens away).

The four Pharisees (laughing at him). Thou mayest like it or not, he must die all the same!

III. Scene.

The same, without Judas. Immediately after, Christ, Selpha, Malchus, Balbus (on the balcony) the watch remains below.

Esdras. Oh! high priest, the prisoner stands at the threshold.

Annas. Selpha may lead him here with the necessary guard, the rest may remain below.

Selpha (Leading Christ up.) High priest, according to thy command, the prisoner stands before thy bar.

Annas. Is he the only prisoner?

Balbus. His followers fled, as frightened sheep.

Selpha. And we did not find it worth while to take them.
As it was, Malchus almost lost his life.

Annas. How so, what happened!

Selpha. One of his followers drew a sword and cut off his ear.

Annas. How! But no mark remains!

Balbus (mocking). The miracleworker conjured it back again.

Annas. Why dost thou not speak thyself, Malchus! What hast thou to say about it!

Malchus (seriously). I cannot explain it. A miracle was performed on me.

Annas. Has this imposter also enchanted thee! (to Christ)
Through what means hast thou done this!

Christ (silent).

Selpha. Speak, when thy superior questions thee.

Annas. Now speak. Give an account of thy disciples; about thy teachings, that thou spreadest abroad over the whole land of Judea and through which thou misleadedst the people.

Christ. I spake openly to the world, I ever taught in the synagogue and in the temple and in secret have I said nothing.

Why askest thou me? ask them which heard me what I have said unto them; behold they know what I said.

Balbus (striking him). Answerest thou the high priest so!

Christ. If I have spoken evil, bear witness of evil, but if well, why smighest thou me?

Annas. Thou wilt still defy us, when thy life and death lies in our hands? Take him away, I am tired of this fellow.

Balbus (while taking him away.) Only wait; thy defiance will cool! (All go out except Annas and his servants.)

Annas. I will go and rest for a while, or rather will think over quietly how this matter, which has begun so well can be carried out to the end.

Besides in the early morning hours the call from the Sanhedrim will be sent to me. (He goes through the door, which is then closed).

IV. Scene.

Christ is lead through the streets. The multitude.

The people. Is his business already finished?

Selpha. His defence has turned out badly.

Balbus. You gave him a good blow in the face!

Selpha. Take him now, and let us hurry to the palace of Caiaphas.

People. Away with him! Go! quicken thy pace! Lift up thy feet!

Balbus. Cheer up! Thou wilt have a still better reception from Caiaphas.

People. There will the ravens soon croak in thy ears! (They all go out).

V. Scene.

Peter and John, then Esdras.

Peter. How will it fare with our good Master? Oh! John, I am fearful for him indeed!

John. Here will our beloved Teacher have to bear mockings and illtreatment. I fear greatly to go near this house.

Peter. (coming nearer the house of Annas) All is so still here.

John. In the palace is no voice to be heard. Could they have taken him away already!

Esdras. (coming out.) What are you doing near this palace, at this hour of the night?

John. Forgive us. We saw from afar off, a great crowd of people coming here through the gate of Kedron and we followed them to see what had occurred.

Esdras. Yes, they had arrested a prisoner and brought him here, but he has already been sent to Caiaphas.

John. To Caiaphas! Then we will go away at once.

Esdras. That is a good thing for you, otherwise I would have taken you up for disturbers of the peace.

Peter. We wish to create no disturbance, but to go quietly on our way. (They go out.)

Esdras (looking after them) Are they perhaps followers of the Galilean? If I knew — Still they cannot help meeting some of our people, if they dare go to the palace of Caiaphas. All his followers must have been scattered, otherwise the people could not have been brought to order. (He goes in again).

Act IX.

Jesus before Caiaphas.

PROLOGUE.

Before His enraged foes, who are now His Judges
Stands the Lord in silence wrapped; and patiently
Hear He all the lies and false accusations and
The death sentence.

Even as Naboth once was wrongly accused and condemned,
As a blasphemer of God, through the lying witnesses;
So, too, is He, whose only guilt is truth and
Love and well-doing.

Soon also will ye see Him, by cruel inhuman hirelings
Surrounded, and by them subjected to the most brutal mockery.
Given over to ridicule, jeered at and maltreated
Mid boisterous laughter.

In the patient Job amid his tribulations
When mocked at by his friends and by his relations,
We see the symbol of the blessed Saviour
In His heavenly mildness.

Chorus:

How sore my heart doth bleed!
'Fore judgment stands the Holiest.
The crimes of sinners He must bear;
Betray'd and scorn'd, smitten and bound

Whose eyes will not be full of tears? —
From Annas, dragg'd to Caiaphas —
What must He suffer there, alas!
See here in symbol this suffering fresh.

First Tableau:

Death of Naboth.

"Let Naboth die! Lord — he dared!
To blaspheme, to slander thee, O King!

From Israel let him be cast out him!"
Thus foaming cry the sland'rous tongues;
By Jezebel, the wicked Queen,
Paid for their false and evil oath.

Alas! with death they vengeance take
On that which Naboth ne'er had done;
The vineyard then upon the King
By wicked villains is bestow'd.

So at the trial our Lord
Stand falsehood and deceit united
Vile, hate wrong sentence gives
And innocence condemns.

Ye mighty rulers of this earth —
For weal of men above them placed —
Forget not, 'mid your duties' round,
The invisible Judge of all.
Before Him all the sons of men
Are equal, be they poor or rich,
Noble or born of beggar race;
He cares for righteousness alone.

Second Tableau:

Job in affliction, derided by his wife and friends.

Behold the man! a Job in pain!
Ah, whom doth he not move to tears?
His friends and e'en his wife make sport.
Before him, mocking at his woe.

Behold the man!
Yet patiently he bears his woe
Surrounded by need and scorn
He hopefully trusts to his God
No word of complaint escapes him.

Behold the man!
See Jesus how He patiently bears,
While cruelly scourged and scorned.

Behold the man!
Melt in pity, there he stands
Before you in deepest humiliation.
In greatest need, the Man of Sorrows.
Behold the man!

Christ is taken to Caiaphas, and by him judged and found guilty of death; denied by Peter, mocked and misused by the servants.

I. Scene.

The watch. Christ led through the streets, (the laughter and cries are heard before He is seen).

Watch. Thou wilt be a spectacle, a spectacle for all the people!

Balbus. Hurry! Thy followers are already there. Thou wilt shew to proclaim thyself king of Israel!

Watch. Is it not so? Hast thou not often dreamed of it?

Selpha. Caiaphas the high priest will now interpret this dream for him.

Balbus. Hearest thou? Caiaphas wilt announce thy elevation to thee.

Watch. Yes, thy elevation between heaven and earth (Laughter).

Selpha. Say! Listen to me! there, down the street of Pilate is the shortest way to Caiaphas' house. There ye may rest in the court-yard until further notice.

Watch. Good. Thy commands shall be carried out. (All go around by Pilate's house).

II. Scene.

The Bed chamber of Caiaphas.

Caiaphas, Nathan, Josaphat, Ptolemy, Solomon, Rabbi Samuel. Later Nathan, Joshua, Ezekiel and Sadoc enter.

Caiaphas (standing, the center of the group and speaking to the rest). The happy beginning speaks well for the successful carrying out of our wishes. I thank ye, noble members of the Sanhedrim, for your zealous and skilful co-operation.

Josaphat. The highest praise is due to our high priest, who first fired anew our Elder's hearts with such fervent zeal.

Caiaphas. Let us go on without further delay. All is arranged for the speedy carrying out of this thing. The members of the council, whom I called, will be here as soon as possible.

Samuel has already brought the necessary witnesses. (The four priests enter.) I will then take up the

immediate trial of the prisoner and at once pronounce sentence and take further measures for carrying it into execution. The sooner it is carried out, so much surer the result.

Nathan. Certainly it is desirable, that all be over before our opponants have time for consideration. That is my project.

Caiaphas. That is my intention. Confide in me, my friends. I have laid my plan and hope to carry it out.

Sadoc. The wisdom of our high priest wins our implicit faith.

All. The God of our father's bless his every step.

Caiaphas. Samuel, bring in the witnesses. And thou, Soloman, see that the prisoner is brought forward (They all seat themselves).

III. Scene.

The same. Christ is brought in by Selpha and two servants; from the other side Samuel enters with the five witnesses.

Selpha. Most worthy high priest! here, by thy command, is the prisoner.

Caiaphas. Bring him nearer, that I may look into his face and question him.

Selpha. Step forward and honour here the head of the high council.

Caiaphas. Thou art then he, who imagined himself able to throw down the synagogue and the Law of Moses. Thou art accused of inciting the people to insubordination; that thou despisest the holy teachings of the father's; that thou oft didst break the holy commandment to keep sacred the Sabbath day; and that thou didst utter blasphemous words and deeds.

Here are honourable men that are ready to prove the truth of these words by their testimony.
Listen, that thou mayst answer them, if thou canst.

Nun. I can witness, before God, that this man has incited the people, insomuch that he publicly denounced the members of the council and teachers of the law as hypocrites, ravishing

wolves in sheep's clothing, blind leading the blind, and hath said that one should not follow their teachings.

Eliab. I can also bear witness to this; and also add that this fellow perverted the nation and forbade them to pay tribute to Caesar!

Nun. Yes, at least he has spoken words with a double meaning in regard to it.

Caiaphas. What sayest thou to that! Thou art silent? Hast thou naught to say against this?

Gad. I have oft seen how he and his disciples, notwithstanding the laws of our fathers, went to table with unwashed hands. I have seen him go about with Publicans and sinners and go into their houses, to eat with them.

Witnesses. That have we also often seen.

Gad. I have heard, from reliable people, that he hath spoken with Samaritains; yes, he has dwelt with them for many days.

Nun. I was myself eye-witness how he did on the Sabbath that which is forbidden by the law of God; he without reserve, on such a day healed the sick and infirm. Yes, he has also encouraged others to break the Sabbath. Thus he commanded one man to carry home his bed, another to bath in the pool of Siloah.

Eliab. Of this I was also an eye-witness.

Caiaphas. What hast thou to say to this declaration? Answerest thou nothing?

Nun. Thou hast called God thy Father and presumed to say that thou are one, with the Father. Thou hast made thyself equal with God.

Eliab. Thou hast raised thyself above our father Abraham and declared «before Abraham was I am!»

Raphim. Thou hast said. «I can destroy God's temple and in three days build it again.»

Eliczer. I have heard thee say. «I can destroy this temple made with hands and in three days raise up another not made with hands.

Caiaphas. Thou hast proclaimed that thou art possessed of superhuman, divine power. These are heavy accusations and they have been proved. I see full well thou thinkest to save thyself by silence. Thou dost not dare to confess, before the fathers of the people, before thy judges, what thou hast taught the people. Or darest thou?

Hear ye! I, the high priest adjure thee, by the living God! Tell us, art thou the Messiah, the Son of God?

Christ. Thou sayst it, and I am. But I say unto you, hereafter ye shall see the Son of Man sitting at the right hand of power and coming in the clouds of heaven.

Caiaphas (rending his garment.) He hath blasphemed God! What need we of further witnesses? See, ye have yourselves heard his blasphemy. What think ye?

All. He is worthy of death!

Caiaphas. He is, with one voice declared worthy of death. Not I, not the High Council, the Law of God, pronounces sentence upon him.

I charge you, teachers of the law, answer! What says the holy law of him, who is disobedient to God's authority!

Joshua (reading). The man that will do presumptuously and will not hearken unto the priest that standeth to minister unto the Lord, or unto the Judge, even that man shall die, and thou shalt put away evil from Israel.

Caiaphas. What shall be done to him who desecrates the Sabbath day!

Ezekiel (reading). Keep my Sabbath holy, he who desecrates it is worthy of death: whosoever doeth work on that day, that soul shall be cut off from the people.

Caiaphas. What punishment does the law perscribe for a blasphemers!

Nathanael (reading). Thus saith the law of Moses. The man who curseth God shall bear his sin. And he that blasphemeth the name of God, he shall surely be put to death and all the congregation shall surely put him to death, be he a stranger or one that is born in the land. The man that blasphemes God shall die the death.

Caiaphas. Thus is the judgement pronounced upon this Jesus of Nazareth according to the law; it must be carried into execution as soon as possible. In the meantime I will have the condemned watched. Lead him away, guard him, and at dawn bring him before the High Sanhedrim.

Selpha. Come, Messiah, we will assign thee to thy palace.

Balbus. There thou wilt receive the proper homage. (Thy lead Christ away, the witnesses also depart.)

IV. Scene.

The same, with the exception of Christ, the Guards and the witnesses.

Caiaphas (going in the midst of the Priests and Pharisees.) We are near our goal. We must act with decision.

All. We will not rest till he be brought to death.

Caiaphas. At dawn we will all meet here again. This must be made known to the High Priest Annas, and the other members of the Council.

Rabbi. That will be carried out immediately.

Caiaphas. Then the sentence of death be pronounced before the assembled council, and the prisoner immediately taken to Pilate, so that he may confirm it and cause it to be carried out.

Sadock. God grant that that hour may come soon that will rid us for ever of our enemy.

All. God grant it! (While they are going out the curtain falls.)

V. Scene.

In the middle of the proscenium,

Judas coming in at the right). I am driven by anxious forebodings — The words of Annas — He must die — These words pursue me and torment me — Where can I go and die! — No! — no! — They cannot drive it that far! — It would be too dreadful, — dreadful, — when they my Master, — and I — I — guilty of it! — No — they cannot go that far; — they can have no reason for it — Here in the house of Caiaphas I can well ask how it goes. — What shall I do? — Shall I go there? — Oh! I cannot

endure this uncertainty longer, it weighs on me — this terrible uncertainty.

But it must be — How beats my hearts with beats terror — Surely I will not have to hear the worst (Goes into the outer court.)

VI. Scene.

The Hall.

Agar, Sara, Melchi, then Panther. Arphaxad, Abedins, Levi, later John and Peter.
Finally Christ led by Selpha, Melchus and Balbus.

Agar (going toward Melchi). See, come in here with your men.

Sara. Here it is more comfortable.

Melchi. That's true, children, (calling). Hi! comrades! come here! It is better to stay in this hall. (The servants come in).

Arphaxad. Oh, I like this! If we had only known it sooner. Oh, how silly we were to stay under the open sky and freeze. But where is some fire?

Panther. Go, Agar and Sara, bring some hither, with wood to keep it up.

Agar. Right gladly!

Sara. You shall have it as soon as possible. (They go out).

Watch. The trial seems to take the whole night.

Melchi. Yes, yes. It takes a long time to hear the testimony of the witnesses.

Panther. And the accused will have to summon up all his eloquence, to extricate himself.

Arphaxad. It will not help him any. The members of the council have been too much injured by him. (Agar and Sara come back).

Agar. Here is fire.

Sara. And wood and fire-tongs.

Watch. Many thanks, my good girls.

Panther. Let us take care that the fire does not go out. (Several seat themselves around the fire).

Agar (to John, who appears at the entrance) John! Thou comest here also, in the middle of the night? Come in, here thou canst warm thyself. Is it not so? Say, men, you do not grudge this young man a place!

Watch. Certainly not! Only come here!

John. My good Agar. But I have also a comrade with me, can he not also come in?

Agar. Who is he? Let him come in! Why should he stay out in the cold?

(John goes out to fetch Peter but comes back alone).

Agar. Well, where is he!

John. He stands on the threshold, but will not let himself be persuaded to come in.

Agar. Come in good friend. Be without fear.

Watch. Friend, come thou here to us. Warm thyself. (Peter goes towards the fire. John goes away and into the interior of the palace.)

Arphaxad. Still nothing, to be seen nor heard of the prisoner!

Watch. How much longer must we wait here?

Panther. Probably he will come out sentenced.

Arphaxad. I wonder if enquiry will not be made for some of his disciples.

Watch (laughing). There thou wouldst have a fine piece of work to catch them all.

Panther. It would not be worth the trouble. When the master is away all these Galileans will take to their heels, and not let themselves be seen in Jerusalem more.

Arphaxad. At least there should be a careful search made for him who stood guard in the garden and cut off Malchuses ear.

Watch. Yes that would mean an ear for an ear! (laughter Peter becoming more anxious goes away from the fire.)

Panther (laughing). A crazy idear. No, no this rule finds here no application. Malchus has his ear back again.

Agar (to *Peter*.) I have been looking at thee for a long time. If I am not mistaken, thou art one of the disciples of the Man of Galilee? Yes, yes! Thou wert with Jesus the Nazarene!

Peter. H! — no — I am not — Woman. I know him not. I know not what thou sayest! (draws away from her, to go out, but he has to pass the groupe where Sara is standing).

Sara. See! This man was also with Jesus of Nazareth?

Several. Art thou also one of his disciples?

Levi. Yes, thou art also one of them.

Peter. Oh man! I am not, on my soul, I know not the man! (he goes, very much confused, to the right side. The cock crows.)

Abdias (to the rest, who are standing there.) Look at this man, he was also with him!

Peter. I do not know what ye have to do with me! What have I to do with this man?

Several. Yes, thou art from Judea, thou art also a Galilaen, thy speech betrays thee!

Peter. God be my witness! that I do not know this man of whom thou speakest! (The cock crows for the second time).

Melchi. What! did I not see, in the garden, how thou didst cut off the ear of my cousin Malchus?

Watch (getting up from around the fire.) Make ye ready, the prisoner will be brought out!

Panther. Well, how has it gone?

Selpha. He is condemned to death.

Watch (mocking). O poor king! (Jesus looks sorrowfully at Peter. Peter stretches out his hand, and then covers his face with both hands.)

Selpha. Come now comrades. Till dawn we must guard him.

Lewi. Come. He shall shorten the tedium for us. (The curtain falls.)

VII. Scene.

In the middle of the proscenium. Peter, later John.

Peter. Oh dearest Master. How far am I fallen, I weak, miserable man. Thou, my best Friend and Teacher have I denied, thrice denied. Thou, with whom I promised to go, even unto death. Oh! I cannot understand how I could have so forgotten myself. — Curse my shameful faithlessness.

My heart shall ever feel the remorse for this despicable cowardice. Lord, my dearest Lord. Hast thou still a pardon, a pardon for the faithless one, if so, send it, send it me! Still again hear the voice of a penitiant heart. — Ah! the hour is past! I cannot undo it — but I will ever weep and suffer for it. Never, never more will I leave thee. Oh thou best, holiest One. Thou wilt not cast me off. Not despise my bitter remorse. No! The mild compassionate look with which thou didst regard thy deepfallen disciple assured me, wilt thou forgive me?

This hope have I from thee. O! best of Teachers! And the whole love of my heart shall from this moment belong to thee, to bind me fast and close to thee. And nothing, nothing shall be able to divide me from thee again (exit).

John. What has become of Peter? My eyes sought him, in vain in the crowd. He could not have met with any adversity? Perhaps I will yet meet him on the road? I will now go to Bethany.

But ah! beloved Mother, what will thy heart have to bear, when I must describe the horrible scene that has taken place. The Innocent One misused and condemned by villains.

O Judas, what a shameful deed hast thou committed! (Goes after Peter).

VIII. Scene.

The prison. The mocking. Christ is seated, blindfolded upon a block. Selpha, Melchi, Levi, Abdias, the watch, later Dan.

Levi. Is this throne good enough for thee, great king?

Melchi. We greet thee, new made Lord! But seat thyself more surely, thou mightest otherwise fall. (Seats him roughly on the block.)

Levi. Thou art also a prophet. So say, greater Elias (striking him in the face) who smote thee?

Abdias (smiting him). Was it I?

Levi (shaking him). What is the matter? Hearest thou nothing?
Art thou asleep?

All. He is deaf and dumb. A fine prophet!

Abdias (pushing him to the ground). Oh woe! Oh woe! our
king is thrown off his throne!

Levi. What is now to be done? We have no longer any
king?

Melchi. Thou art to be pityed. Once so great, a miracle,
worker, and now so helpless and feeble!

Abdias. Come, we will help him unto his throne again.

All (lifting him up). Get up mighty king! Let us begin anew
our homage.

Dan (entering). Well, how goes it with the new king?

All. He speaks and hears nothing, we have no use for him.

Dan. The highpriest and Pilate will soon make him reply.
Caiaphas sends me, it is time to lead him before him.

Selpha (who, with some others, until now has taken no part.)
Get up, comrades!

Levi (taking the bandage from Christ's eyes). So, get up! Thou
hast been king long enough!

All. Away with thee. Thy reign is ended. (All go away,
the curtain falls.)

Act X.

The Despair of Judas.

PROLOGUE.

Why thus doth Judas wander confused and abject?
Ah it is the Martyrdom of a wicked conscience.
The bloodguilt resteth on the soul that
Wanders in the fire of sins reward.

Weep, Judas, weep! For what thou hast done!
With penitential tears, try to wipe it out.
Meekly hoping, pray for grace; for
The door of salvation is still for thee open.

Oh, woe! well may bitter remorse torture him,
For through the darkness no ray of hope can penetrate.
Too great, too great is my sin: so
Cries he, with Cain, the fratricide.

Like unto him, uncomforted and unforgiven,
Terror and despair have laid hold upon him.
This is the final reward of sin;
Toward such an end are its victims driven.

Chorus:

"Woe to the man," so spake the Lord,
"By whom I am betray'd.
It had been better for that man
If he had ne'er been born."

And now this woe, which Jesus spake,
Follows on th' Iscariot's steps;
He shall not miss sin's full reward.
The blood he sold for vengeance cries
Aloud! — By gnawing conscience scourg'd,
Whipt by each Fury's frantic rage,

He now runs raving, to and fro,
And finds no rest for evermore.
Till he, alas! torn by despair,
Casts from him in bewilder'd haste
The load intol'able of life.

Tableau:

Cain murders Abel.

Thus Cain too flies. Whiter, alas!
Thou canst not from thyself escape.
Thou bear'st within thee pains of hell;
And hast'nest thou from place to place,

Unceasingly the scourge is plied.
Where'er Thou art, the scourge is there;
Thou never cans't outrun Thy pain.
This shall the sinners' mirror be;
For if punishment come not to-day —
Yet Heaven on credit still can go;
So falls the double load
Upon their heads the morrow.

The assembled High Council discussing Christ's death sentence. Judas comes, full of remorse into the assembly, throws down the thirty pieces of silver, goes out, torn by despair and hangs himself.

I. Scene.

In the middle of the proconium.

Judas. So is my fearful misgiving become horrible certainty. Caiaphas has sentenced the Master to death and the Council has, with one voice agreed to the sentence — It is over — No hope of a pardon. If the Master had wished to save himself he would have let his might be felt, for the second time in the Garden of Gethsemene. As he did not do so then, he will never do it. What can I do for him — I the wicked one, that gave him over to their hands? They shall have the money back, the blood-money, and they must give me my Master again — I will go there at once to state my claim — But will he be saved through that? — Oh! the foolish hope is fled — They will mock my propositions — Accursed Synagogue! Thou hast deceived me through thy messengers, thou hast cheated me, thou hast seduced me, for bloody thirsty intentions, thou hast him in thy clutches.

My bitter reproaches will make you tremble, ye unjust judges. I will know nothing of your devilish resolutions. No part will I have in the blood of the Innocent. Oh! The pains of hell devour me. (exit)

II. Scene.

Synagogue.

Caiaphas, Annas, all the members of the Sanhedrim.

Caiaphas. I thought, assembled fathers, I could not wait the morrow's dawn to carry out the death of the enemy of the Sanhedrim.

Annas. Nor could I find a moments rest for the great desire to hear the death sentence pronounced.

All. It is pronounced, he must and shall die!

Caiaphas. I would not, most worthy fathers, trouble all the members of the Council to come here tonight.

| There were the required number of witnesses and judges to pronounce the sentence and the condemnation was unanimous! Worthy of death.

Then all had heard him, with his own lips, declare himself the Son of God, and that in the most outrageous way he had blasphemed God.

(Priests and Pharisees who had been present.) Yes, we bear witness of it, from his own lips we heard him blaspheme God.

Caiaphas. I will have the criminal once more brought before us, that ye may all be convinced that he is worthy of death. That the whole Synagogue may pronounce the sentence just.

III. Scene.

Judas (rushes in full of wrath). Is it true? Have ye condemned my master to death?

Rabbi. Why dost thou thrust thyself uncalled into this assembly? Out from here! We will call thee when we need thee.

Judas. I must know it! Have ye condemned him?

All. He must die.

Judas. Woe, woe, I have sinned, I have betrayed the guiltless, and ye blood-thirsty Judges, ye condemn and murder the innocent.

All (with wrath) *Judas!* Peace — or —

Judas. There is no peace for me — Neither for ye! The blood, the blood of the innocent — cries for revenge!

Caiaphas. What vexes thy soul? Speak, but speak with reverence. — Thou standest before the Sanhedrim!

Judas. Ye will deliver him over to death, who is free from all guilt? Ye dare not do it! Then here I protest against

it, Ye have made me a traitor! Your cursed pieces of Silver —

Annas. Thou didst thyself propose and didst close the bargain.

Josaphat. Just remember, Judas! Behold thou hast received what thou didst demand. If thou conductest thyself well thou canst still —

Judas. I will have nothing more — I tear in pieces your shameful contract! Give up the innocent!

Rabbi. Off with you, madman!

Judas. I demand the release of the Guiltless! My hands shall be free from blood!

Rabbi. What! Thou shameless traitor — Thou wilt order the holy Sanhedrim? Know then, thy master must die, and thou hast given him up to death.

All. He must die!

Judas. He must die! I am a shameless traitor? I have betrayed him to death? (Suddenly breaking into a frenzy). Then may ten thousand devils from hell tear me in pieces; crush me! Here ye blood hounds, have ye your cursed, your blood money (Throws the money down).

Caiaphas. Why didst thou allow thyself to be used in a transaction without having previously considered it?

All. Its thy affair!

Judas. Then my soul shall be damned — my body burst asunder — and ye —.

All. Silence, and be off with you!

Judas. Ye shall sink with me into the lowest hell! (Rushes off).

VI. Scene.

The same without Judas.

Caiaphas (after a pause). What a fearful man!

Annas. I had had some foreboding of this.

Anran und Oziel. It is his own fault.

Caiaphas. He may now expiate his fault. He has betrayed his friend, we pursue our enemy. I stand steadfast by my determination — and if any one here present is of a contrary opinion let him rise.

All. No, what has been resolved upon will be carried out!

Caiaphas. What shall we do with this money? As it is the price of blood we dare not return it to the treasury of God.

Annas. With the sanction of the Sanhedrim it can be devoted to some useful purpose.

Saras. A burial place for Strangers is needed. This money could be used to buy such a place.

All. Yes, yes we agree to that.

Caiaphas. Is such a place for sale?

Saras. Yes, a potter in the city has offered a piece of ground for sale that can be had at this price.

Caiaphas. Then Saras may close the bargain.

Saras. I will attend to the business (Exit).

Caiaphas. Now we will delay no longer, to pronounce the final judgement upon the prisoner.

Annas. I will see if the scorn which he showed towards me, has been laid aside. It will be an unqualified satisfaction to me to unite with ye in the sentence: He dies!

V. Scene.

The Same. Christ is led in by Selpha, Abdias and Balbus.

Selpha (leading him in). Show the High Council more reverence than before. (To the priest). Most learned Elders, we bring the prisoner, as we have been commanded.

Caiaphas. Lead him into the middle.

Balbus. Step forward (Pushes Jesus forward).

Caiaphas. Jesus of Nazareth, dost thou still adhere to the words which thou hast spoken this night before thy Judges?

Annas. If thou art the Anointed, then tell us!

Christus. If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. But here after shall the Son of man sit on the right hand of the power of God.

All. Art thou then the Son of God?

Christ. Ye say that I am.

Annas. It is enough. What need we of any further witness?

Priests and Pharasées (Who until now had been absent).
We ourselves have heard it of his own mouth.

Caiaphas. Elders of the people of Israel! It is now your duty to proclaim your decision upon the guilt and punishment of this man.

All. He hath spoken blasphemy, He is worthy of death.

Caiaphas. We will lead him before the judgment-seat of Pilate.

All. Yes, away with him, He must die!

Caiaphas. It must previously be made known to Pilate, so that he will pronounce the sentence before the Passover.

Rabbi. Some members of the Council could go on before to place before him the importance of the immediate disposition of the case.

Caiaphas. Thou thyself, Rabbi; also Dariabas and Rabinth! go ye on before. We will follow immediately. (The three leave). This day will the religion of our fathers be saved and the honour of the Synagogue be upheld, so that the echo of our glory will reach, to our latest descendants.

Gerson. Down all the centuries will men speak of us!

Caiaphas. Now lead him forth, we follow.

All. Death to the Galilean! (All leave as the curtain falls.)

VI. Scene.

The Procenium.

Rabbi, Dariabas, Rabinth, Quintus, Pilates Servant.

Rabbi. At last we can breathe, more freely. We have been affronted long enough.

Dariabas. And it is high time — Otherwise the last hour of the Synagogue would have struck — The following, which he knew now so draw about him, was very large.

Rabbi. Now, however, nothing more is to be feared from the people. Dathan and his fellows have shown great activity in the past few days — in gathering for us a crowd of resolute people — Ye will see! If anything occurs, they will have the deciding voice, the hesitating ones will agree with them and the followers of the Nazareen will find it best for them to keep silent and with draw. I have no more anxiety.

Rabinth. How will we make our request known to Pilate? For we dare not enter into the house of a Gentile else will we be unclean and cannot at the Passover.

Rabbi. We must therefore present the petition to him through one of his servants. I am known in the house. Let me knock on the door (He knocks). Some one will come. Yes, some one is coming.

Quintus (opening the door) Welcome, Rabbi, enter in.

Rabbi. By our law, it is not permitted to day.

Quintus. Ah? Can I perhaps execute your commission?

Rabbi. We beg thee to do so. We are sent here by the high priest to prefer the request that the illustrious Governor will permit the council to appear before him and bring a criminal for the confirmation of the death sentence.

Quintus. I will announce it at once to my Lord. In the meantime wait ye here. (Exit).

Rabinth. It is a sad thing that we must come to the door of a Gentile in order to have the sentence of our holy Law fulfilled.

Rabbi. Be comforted — If only this domestic enemy is out of the way — who knows if we may not soon rid our selves of these strangers?

Dariabas. Oh that I may live to see the day that will bring freedom to the children of Israel!

Quintus (returning) The Governor salutes ye. Ye shall say to the high priest, that Pilate is ready to listen to the petition of the high council.

Rabbi. Accept our thanks for thy trouble — (They take their leave) Now let us hasten to inform the high priest.

Rabinth (as they return). Will Pilate agree with the demands of the Sanhedrim?

Rabbi. He must! How can he resist, when the High Council and the entire people demand the death of this man?

Dariabas. What does the life or death of a Galilean matter to the Governor? In order to please the high priest, which is important to him, he will make no opposition in permitting the execution.

VII. Scene.

In a wood.

Judas (rushing forward). Where can I go to hide my fearful shame? No forest shade is dark enough, no mountain cave is deep enough — Oh Earth, open thou and swallow me! I can not, can not live! Ah my master, the best of men, have I sold, given him up to ill treatment and to the tortures of a Martyr's death — I, detestable betrayer! Oh where is there a man on earth on whom such guilt rests! How good he always was to me, how sweetly did he comfort me when dark gloom lay on my soul! How wonderful happy I felt when I sat at his feet, and heavenly teachings, dropped like honey, from his mouth! How sweetly he admonished, even warned me, as I brooded over the scandalous treachery — The dear Lord! and I — I have repaid him thus! — — Accursed avarice — Thou only hast led me astray, thou hast made me blind and deaf. Thou wast the ring that Satan fastened on me to drag me to the abyss. Ah no more a disciple, I can never look my brethren in the face again — An outcast, hated everywhere, everywhere despised, even by these who led me astray, branded as a traitor, erring, I wander, with this fire burning within me! Ah there is still One! Oh if I might see His face once more! I would cling to Him my only, the only hope and anchor. But this One — lies in prison, is per-

haps already murdered by wrathful enemies — Ah! no — By me, by me! I, I am the outcast who has brought Him to prison and to death, Oh woe is me! Scum of Mankind! There is no help for me, for me there is no hope. My crime it is too great — no penance can make it good — He is dead and I am His murderer! Unhappy hour in which my mother brought me into the world — shall I still longer drag out this wretched life -- As one pest — stricken, flee from men, shunned, despised by all men! No — not one step further — I can bear no more! — Here accursed life will I end thee. On this tree will hang the most wretched fruit. — Ha, come, thou serpent; wind about my neck and strangle the betrayer! (As he prepares to hang himself the Curtain descends).

Act XI.

Christ Before Pilate.

PROLOGUE.

Scarcely are spoken the words: Kill him, the enemy of Moses,
Than the cry is taken up. Thirsting with tigerlike thirst
For the blood of the Innocent,
Eagerly forth to Pilate they hasten.

Before the Gentile tribunal, stands the boisterous assembly,
Inexhaustable in abuse bringing accusation upon accusation
And impatiently clamouring
For the final sentence of condemnation.

So, too, once was heard against the Prophet Daniel,
The thousand voiced cry: Baal hath he destroyed!
Away! to the lions den, with him
Away! let him serve as food on for the lions!

Ah! When illusions false, into the heart of man
Have beaten a path, man is no longer himself.
Wrong to him is a virtue,
Virtue he hateth and persecuteth.

Chorus:

"He hath blasphemed God!
We need no witness more.

Condemned to death
By the law is He: —
So rages the Sanhedrim.
"Up! we will hence to Pilate,
Bring our complaints before him,
Sentence of death force from him."

Tableau:

The Presidents and Princes denounced Daniel before Darius the King, and demand that he shall be thrown into the den of lions.

Look well on this dumb picture: —
As Daniel erst at Babylon,
God's Son they falsely now accuse.

"Foe of the gods is Daniel!
O King, hear thou thy people's plaint:
Great Baal hath he destroyed —
The priests and dragon hath he slain.
Furious before thy throne
Appears all Babylon.

Wilt thou escape the people's wrath?
And save thy self from ruin.
Then give to death the gods great foe.
The mighty god whom he hath scorned,
Thus hastes the wicked, Sanhedrim,
In violent rage to Pilates throne
Demanding furiously Messiahs blood
Oh what has blinded them so much
And what has kindled in their hearts
Of fury such devouring flood?
'Tis envy, which no mercy knows
In which hells flame does fiercely glow,
With its consuming fire

Nothing too sacred, none too good —
All is sacrificed to its fury,
And to its wicked will.
Oh woe to those whom passion draws
With coil of serpents, into the deeps.

Restrain dark greed forever
From entering into your heart,
It goads with Satan's deadly lust
The mind to evil deeds.

Christ is led before Pilate, and there accused by the Priests. Pilate declares Him innocent and sends Him to Herold.

I. Scene.

Caiaphas, Annas, Priests and Pharisees, Traders and witnesses together with Christ led by Selpha and followed by the multitude.

People (entering). Death to thee, thou false Prophet!

Abdias. Ha, Art thou already so full of fear that thou wilt not move on.

Selpha. Drive him on!

Melchi. Shall some one carry thee? (Pushes him.)

Levi. Move on. Thy journey will not be much longer.

People. Only to Calvary.

Abdias. There, on the cross canst thou in comfort rest.

Caiaphas. Silence now, that our arrival may be announced.

Rabbi (goes to the door and knocks.)

II. Scene.

The Same. Quintus.

Quintus (appearing.) What does this crowd of people mean?

Rabbi. The High Council has assembled here.

Quintus. I will announce it at once.

Rabbi (to the members of the Council). He will not delay to make our presence known.

Caiaphas. Ye members of the Sanhedrim! If ye have at heart our holy traditions, our honour, the peace of the whole land, heed this moment! It decides between us and that false teacher. If ye are men in whose veins the blood of our fathers flows then, persevere! Stand fast by your determination!

The Councillors. Long live our fathers! Death to the enemy of the people!

Caiaphas. Rest not until he is blotted from among the number of the living.

Council. We will not rest! We demand his death, his blood.

The People. Hearest thou, king, Prophet?

III. Scene.

The Same, Pilate, also Mela, and Sylvus, and a Servant come on to the balcony.

Caiaphas. Governor, representative of the Great Emperor of Rome!

All. Health and blessing on thee!

Caiaphas. We have brought here before thy Judgement seat a man called Jesus, and we beg thee to allow the death sentence, pronounced by the Sanhedrim, to be carried out.

Pilate. Bring him forth. What accusation bring ye against this man?

Caiaphas. If he were not a malefactor, we would not have delivered him up unto thee, but would have punished him according to our laws.

Pilate. Well, of what misdeed is he guilty?

Caiaphas. He has in many ways, gravely offended the holy laws of the Children of Israel.

Pilate. Then take him and judge him according to your laws.

Annas. By the Sanhedrim he has already been judged and found worthy of death.

Priests. By our laws he deserves death.

Caiaphas. It is not lawful for us to pronounce the death sentence upon anyone.

Therefore we bring the petition for the execution of the sentence to the representative of Cesar.

Pilate (with impatience). How can I sentence a man to death, without knowing the crime of which he is accused? And before I am convinced that he is worthy of death. What has he done?

Rabbi. The sentence of the High council against the man was unanimously pronounced. And founded upon the most exact examination of his crime. It does not appear necessary that the illustrious Governor should trouble himself with a further examination.

Pilate (Angrily). What! yedare to demand that I, the representative of Ceasar will be a tool in your hands to carry your designs to fulfillment? Far be it from me! I must know what law he has broken, and how he has broken it.

Caiaphas. We have a law, and according to this law he must die, for he has called himself the Son of God.

Amiel. We have all heard this blasphemy from his own mouth.

Annas. Therefore we must insist that he pay the decreed penalty of death.

Pilate. After such talk as this which at most is only the fruit of the most fanatical imagination, no Roman can find this man guilty (Laughing). Who know but what he may be the son of come god? If you have no other crime to lay to his charge, do not suppose that I will fulfill your request.

Caiaphas. Not only against our holy law, but also against the Emperor himself, is this man guilty of the most serious offences. We have found him to be an instigator, and a false teacher of the people.

All. He is a disturber of the people, an agitator.

Pilate. I have already heard of one Jesus who went about the land teaching and performing wonderful deeds. But I have never heard, of his having caused an uprising. If any thing of the kind had ocured, I would have known it before you, as the peace of the land is in my hands and (with emphasis) I am well informed of the ways and doings of the Jews. So say: when and where has he caused an uproar?

Nathanael. He gathers thousands of people about him, and very recently, surrounded by such a multitude, he made a triumphal entry into Jerusalem.

Pilate. I know it; but there was nothing in the may of an uproar.

Caiaphas. Is it not sedition when he forbids the people to pay tribute to Ceasar?

Pilate. Where is thy proof?

Caiaphas. Proof enough, in that he declares he is the Massiah, the King of Israel — Is that not a challenge for the people to desert Ceasar?

Pilate. I admire your newly awakened zeal for the authority of the Emperor. (to Christ). Hearest thou, what heavy accusations these bring against thee? What answerest thou?

Christ, (answers nothing).

Caiaphas. See! He cannot deny them.

Ezekiel. His silence is proof of his guilt,

All. Condemn him, then.

Pilate. Have patience. There is plenty of time for that. I will examine him privately. Perhaps when he is no longer intimidated by the number and the vehemence of his accusers, he will give me speech and answer to my questions. Go, my soldiers will take him in charge. — But ye — consider again the ground or the groundlessness of your accusations — and examine well if they do not come from interested motives.

Joshue. All has been examined and considered. The law itself condemns him to death.

Rabbi (as he departs). This causes a vexation delay.

Caiaphas. Do not lose courage — Persistence will win the victory. (Exeunt).

IV. Scene.

Pilate, Mela, Sylvus, Christ is brought forward.

Pilate (To Christ). Thou hast heard the accusation which the Council brings against thee — Give me answer, therefore. Thou hast called thy self, they say the Son of God — From whence comest thou?

Christ (remains silent).

Pilate. Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

Christ. Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.

Pilate (aside). A frank, candid answer! (To Christ) Art thou the King of the Jews?

Christ. Sayest thou this thing of thyself or did others tell it thee of me?

Pilate. Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. They accuse thee, that thou wouldest be the king of Israel — What hast thou done?

Christ. My kingdom is not of this world: If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

Pilate. Art thou a king then?

Christus. Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness of the truth — Every one that is of the truth heareth my voice.

Pilate. What is truth?

V. Scene.

The Same. Quintus, Claudius.

Quintus. (Entering hurriedly) My lord, Claudius has come in haste, sent by thy wife, to bring thee a pressing message.

Pilate. Let him come to me. Lead the accused into the outer court. (To Claudius, as he enters) what word dost thou bring me from my dear wife?

Claudius. She greets thee and begs of thee for thine own, and her good, thou have nothing to do with that just person that is accused before thy judgment — seat, for she has suffered many things this day in a dream because of him.

Pilate. Return and tell her she need have no fear. I will have nothing to do with these propositions of the Jews, but do my utmost to save him. (Exit Claudius).

VI. Scene.

Pilate, Mela, Sylvus, A servant.

Pilate. I wish I had nothing to do with this matter. What is your opinion, my friends, of the accusations of the high priests?

Mela. It appears to me that they are moved only by envy and jealousy. Their words and their looks show the bitterest hate.

Sylvus. The hypocrits make it appear as if the authority of Caesar was a matter that lay very near their hearts, while it is with their own authority that they are concerned, which they believe endangered through this great teacher of the people.

Pilate. I think as ye do. I cannot believe that this man has criminal plans in his mind. He has so much that is noble in his face and in his bearing. His speech also testifies to such noble frankness and a nature so highly gifted that he seems to me a very learned man, perhaps so learned, that these dark minded men cannot endure his light. — And the troubled dream that my wife had on account of him! What if he were really of higher descent? — No, I will on no account comply with the demands of the priests. (To servant.) Let the high priests appear once more — and the accused again be led out of the judgement-hall.

VII. Scene.

The Same, The Members of the Council.

Pilate. Here have ye your prisoner again. — I find no fault in him. (The Pharisees are for an instant started).

Annas. We have the promise of Caesar that our laws shall be upheld. How is it possible that he can be found without fault when he treads these laws under foot?

All. He is guilty of death.

Caiaphas. Is he not worthy of punishment when he mischievously violates that which by the will of Caesar is guaranteed us.

Pilate. I have told ye. If he hath transgressed your law, then punish him according to your laws, as far as ye are able. I can not pronounce the death sentence upon him, be-

cause I find nothing in him, according to the laws by which I am authorized to act, worthy of death.

Caïaphas. If any one declares himself a king in a province of Caesar, is he not a rebel? Does he not deserve death as the punishment for high treason?

Pilate. Even if this man has called himself a king, this word of many meanings would not by any means authorize me to sentence him. With us it is publicly taught that every wise man — is a king. Proofs that he has assumed royal power, have ye not brought forward.

Nathanael. Is it not proof enough, when through him the entire people are stirred up, when he fills the whole of Judea with his teachings from Galilee, where he first drew followers unto himself, even unto Jerusalem?

Pilate. Did he come out of Galilee?

All. Yes he is a Galilean.

Rabbi. His home is in Nazareth, in the jurisdiction of King Herod.

Pilate (pleased). If that is the case I am exempted from the office of judge. Herod, the King of Galilee has come here for the Passover — he can judge his own subject. Take him away and bring him before his own king — Let him be conducted by my body-guard — (Exit with his attendants.)

Caïaphas (after a pause). Away then to Herod — with him, who professes the faith of our fathers we will find a better protector for our holy laws.

Annas. And if a thousand obstacles stand in the way — the transgressor must meet his deserved punishment.

All (with wrathful glances at Christ). One hour sooner or later! Thou wilt still be forced to submit! And today, too! (Exeunt all.)

Act XII.

Christ before Herod.

PROLOGUE.

There awaiteth further shame, for the beloved Saviour,
When before Herod's court; for to this haughty Prince
Neither His prophetic gift nor His miracle power will He show
To flatter the monarchs vanity.

Therefore is the All-Wise treated by these fools
Even as a Fool, and mockingly clothed in white raiment,
And exhibited to public gaze, as a passtime for the monarch
And his princely hirelings.

The mighty hero Samson, feared once by all his enemies
Now of his sight deprived, exhibited as a captive
Stands, derided and mocked and despised on account of his
Before the Philistines. weakness

But He who now seems weak, will yet reveal His power;
He, who degraded stands, will in His majesty shine.
Above undeserved scorn, Virtue rises ever and is
In triumph enthroned.

Chorus:

In vain before the heathen judgement seat
The priests stir up the flames of passion
The Romans steadfast mind they cannot
change,
Anger's clamor moves him not.

One word — one only,
And Jesus to Herod is dragged alas.
Who thinks the Saviour's sight a jest
Behold this new disgrace!

Tableau:

Samson is made sport of by the Philistines.

Chorus:

See Samson, see, his strong hand now
The chain of slavery must bear
The hero who his thousand slew
The garb of scorn now wears.
So dreadful once to normies
He serves as aim for all their scorn,
Philistines use him for their sport.

Thus also Jesus, Son of God doth stand
Reviled, derided in robes of white
And overwhelmed with scorn and spite.

Herod treats Christ mockingly, and with scorn and sends him back to Pilate.

I. Scene.

Herod's Hall.

Herod, Naason, Manasse, Courtiers. Zabulon and servants.

Herod. So you have the famous Miracle worker Jesus of Nazareth, a prisoner.

Zabulon. Certainly. O! King! I saw him, and recognized him at once.

Herod. I have wished for a long time to see this man about whose works the whole land is speaking, whom the people follow in crowds as if drawn by magic (Seats himself.) It is not possible that John has come to life again?

Naasson. John worked no miracles, but of this man are things told that are indeed wonderful, if they are not exaggerated in the telling.

Herod. Now that I shall see him so unexpectedly I am eager to prove his wonder working power.

Manasse. He will be very willing O, king, to give thee this pleasure, in order to have thy favour against the accusations of his opponants.

Herod (to Zabulon). Say to the priests, that they may bring in the prisoner. (Exit Zabulon).

Manasse. They will bring up all kinds of accusations against this man; for they are forsaken by all the people.

Herod. That they may do before Pilate; here I have nothing to judge nor to question.

Naasson. Perhaps they have been turned away by the governor, and are seeking another way to obtain their end.

Herod. I do not meddle in their pious controversies. I will only see him, and prove his miracles, with my own eyes.

II. Scene.

The same, Caiaphas, Annas, Rabbi, the four Priests, Christ is led in by Herod's soldiers.

Caiaphas. Mighty King!

All the priests. Health and blessing be upon thee from the Almighty!

Caiaphas. The Sanhedrim has taken this prisoner and brings him before the king that he may confirm the sentence as lawful.

Nathaniel. The law demands his death.

Annas. May it please the king to confirm the sentence of the Synagogue. (Tending him the roll, that the Rabbi held in his hand).

Herod. How can I be a judge in a foreign territory? Go to your own Governor. He will do justice.

Caiaphas. Pilate sent him here, because he was a Galilean and thy subject.

Herod. Is this man in my jurisdiction! Who is he?

All the priests. He is Jesus of Nazareth.

Caiaphas. Therefore said Pilate: Let King Herod pronounce sentence upon his subject.

Herod. Pilate said this? That is singular! (to his courtiers.) Pilate sends him to me! Grants me leave to act as in judge his own province!

Naasson. It seems as if the Governor wishes to make approaches to our king.

Manasse. Certainly, he must feel how agreeable it is to have the king's friendship.

Herod. It shall be to me a token of his new friendship. (to Christ). Much have I heard of thee by report and long have I wished to see the man, at whom all lands wonder.

Rabbi. He is a deceiver!

Priests. An enemy to our holy law.

Herod. I have heard that thou canst read the secrets of men, and tell of deeds, that pass the bounds of human knowledge. Let us have a proof, a token of thy wisdom, and great power. We will honour thee, as the people do, and believe on thee.

Sacoch. O king, do not let thyself be led astray. He is in league with Beelzebub.

Herod. That is all the same to me. Listen: Last night I had a wonderful dream. If thou canst tell me what I dreamed, then I will value thee as a good reader of hearts.

Christ (silent).

Herod. Thou canst not go so far. Perhaps thou canst interpret my dream if I tell it thee. I dreamed I stood upon the battlement of my palace at Herodium and saw the sun go down. Suddenly a man stood before me, he stretched out his hand and pointed toward the occident and said: Look there!

There in Hesperia is thy sleeping place. Scarcely had he said it than his figure melted into mist, I started, and awoke. If thou art as enlightened as Joseph, when he stood before the king of Egypt, so interpret unto thy king this dream.

Christ (silent, looking at him sadly).

Herod. Art thou not versed in this matter? Well, show us thy famous miracle working power! Cause it to become suddenly dark in this hall or raise thyself and depart from us, without touching the floor, or transform the roll on which thy death sentence is written into a serpent. — Thou wilt not? — Or canst thou not? That ought to be easy for thee. They tell of much greater miracles of thine. (To the courtiers, with anger and scorn). He does not stir. Ah, I see well that the reports of his great doings are only the idle saying of the people; He knows nothing and can do nothing.

Nuasson. It is easy to deceive the foolish people. It is a different thing to stand before the wise and mighty king.

Manasse (to Christ). If thou have any thing in thee, why is thy wisdom speechless here? Why does thy power vanish as a soap-bubble?

Herod. There is nothing in him. He is a foolish fellow, whom the applause of the people has made mad. (To the Priests). Let him go. He is not worth the trouble you are making about him.

Caiaphas. O king, do not trust this crafty fellow. He makes himself out a fool only in order to obtain a milder sentence.

Annas. If he is not put out of the way, he will put the king's person in danger, for he has dared set himself up as king.

Herod. This man? As a king? As king of fools—that is more credible. As such he deserves, to be acknowledged. As such, I will present him with a royal mantle and install him, with due formalities, as king of all fools. (Nods to Zabulon, who goes out).

All the priests. Not this — he is worthy of death!

Caiaphas. King, protector of our holy laws, remember thy duty to punish the transgressor as the law ordains.

Herod. What have ye then against him?

Rabbi. He hath violated the Sabbath!

Nathanael. He is a blasphemer!

All the priests. And as such the law declares him worthy of death.

Ezekiel. He also spoke contemptuously of the temple that thy father so magnificently rebuilt for us, for he declared that he would build a far more beautiful one, in its place in three days.

Herod (laughing). Well, there he has proved himself as the king of fools.

Josue. The honour in which I hold thee, O king, almost forbids me to repeat it. He has also spoken of thee, his lord and king, most irreverently, presuming to call thee a fox.

Herod. Then he has attributed to me a quality that he himself lacks entirely (To Zabulon who has entered with a white mantle). Clothe him. Wrapped in this really beautiful king's mantle he will play his part, well before the people.

All the priests. To death with him! to death with him! He must die!

Herod. No, I will not be guilty of the blood of so exalted a king.

Zabulon (when he has clothed Christ). Ah! there stands the magnificent one! Now thou art fine to look at, great miracle worker!

Manasse. All the fools in the land will be glad to have a king so adorned.

Naasson. How astonished thy admirers will be when thou relatest the miracle to them by which thou didst earn this magnificent raiment from King Herod.

Herod. In this worthy attire lead him before the people that they may wonder at him to their heart's content till they have seen enough of him.

Soldier, Achior. So come, miracle worker, and allow us to accompany thee.

2nd Soldier, Sophar. What an honour for us to walk by the side of the worshipful miracle king (They lead Christ away).

III. Scene.

The Same without Christ and the Soldiers.

Caiaphas. Thou hast convinced thyself, O king, that he is a worthless fellow, that all his alleged great works are lies and frauds, through which he deluded and led the people astray. Give then, thy verdict.

All the priests. Speak the death sentence, as the law decrees.

Herod. My verdict is he is a simple fellow and not capable of the crimes with which ye burden him. If he has done or said anything unlawful it is to be set down to his simplicity.

Caiaphas. Take care, oh king that thou are not deceived.

Annas. I fear, oh king thou wilt live to regret it, if thou allowest him to go without punishment.

Herod. I fear nothing. A fool must be treated as a fool. He has now done penance for his folly and in the future he will leave it off — Herewith the trial is at an end.

Rabbi. Then it is all over with law, with religion, with Moses and the Prophets!

Herod. I abide by my verdict. I am tired and will meddle with this affair no longer. — Pilate may dispose of it according to his official right. Extend to him greeting and friendship from king Herod. — Priests leave showing great disappointment).

IV. Scene.

Herod. Naasson. Manasses.

Herod. This time the result of our expectations hath not been fulfilled. I had promised myself the greatest pleasure, from God knows what kind of miraculous oratory; and we saw an ordinary man and heard not one tone from his mouth.

Manasses. How false rumor amplifies things, which when seen near by are nothing.

Herod: Friends, this is not John. John spoke, and spoke with such wisdom and strength that one must give heed him — But this man is as dumb as a fish.

Naasson. The only wonder to me is that the priests should pursue him with such bitter hate even to death.

Herod. I think less of putting him out of the way now that I have seen him. Pilate would not have sent him to me if he had been found guilty of a grave crime against the State.

Naasson. He is an fanatic, and such people make a noise only for a little while with their follies.

Herod. To revenge oneself on such a person would be the height of folly — But we have occupied enough time with this troublesome question. Let us go. We will make up for lost time by seeking some more agreeable entertainment.

Act XIII.

The Scouring and Crowning with Thorns.

PROLOGUE.

Ah! what a pitiful sight, forever to be deplored
By the disciples of Christ, now comes before the eyes!
The Saviour's body with cruel wounds covered
By the unnumbered strokes of the scourgers!

His sacred head surrounded by a crown of piercing thorns
His countenance covered with blood, till He scarcely can be known!
Who would not shed, at such a sight
Tears of sorrow and of compassion?

When father Jacob saw the garment of his beloved
Saturated with blood, trembling he beheld it,
And then he wept and cried aloud
Piercing the heart with his lamentations.

Let us also weep, as we now behold the
Divine Friend of our souls, enduring infinite pain.
For alas! it is for us! for our sins
That His loving heart is so sorely wounded!

Not yet have they from raging ceas'd —
Their thirst for vengeance is not still'd;
Only on thoughts of murder broods
The band, with Satan's hatred fill'd.
Can nothing soften then these hearts?

Not even His body by scourging torn.
Cover'd with wounds innum'able?
Can sympathy by nought be waked?

First Tableau.

Joseph's brethren bringing in his bloody coat.

Chorus.

O, what a scene of horror dire!
See Joseph's coat with blood besprinkled
And Jacob's aged cheeks are wet
With bitter tears of deepest grief.

"Where is my Joseph? where my joy,
On whom age's hope has rested?
Oh grief — the blood is dripping from this
coat,
The blood of Joseph — my dear child.

A wild beast must have mangled him,
Torn him, my loved one. Ah, alas!
Thee, Joseph, will I follow soon;
My grief no comfort can assuage."

Thus mourns he — thus doth he lament
Oh my Joseph — he is no more.
Thus Jesu's body will be torn
With wildest rage,
His Precious Blood
In streams from every wound will flow.

Second Tableau.

The ram appointed for the sacrifice in place of Isaac.

"Abraham! Abraham! slay him not
Thy faith hath" — thus saith
Jehovah — "giv'n up thine only son:
Thine now again — for nations' weal shall
live".

Within the thicket Abr'am saw
A ram caught in the thorny bush,
He took and quickly offered it,
Jehovah's chosen sacrifice.

This symbol shows a mystery great
Still veiled in holy gloom.
Like to this offering on Moriah given
Even as Christ soon with thorns will
be crown'd.

Ye all who pass this way
Ah, stand still! Attend and see
Where ever was found a love so great
As with this love compares.

Christ is brought again before Pilate; he proposes the choosing between Christ and Barabbas and lets Christ be scourged.

I. Scene.

On the Proscenium.

Caiaphas, Annas, Priests and Pharasees, Traders and witnesses, Christ led in by the Roman soldiers.

Caiaphas (at the head of his band). Now we must challenge Pilate more imperiously, and if he will not do our will, we must extort the sentence from him by the Emperor's authority.

Annas. Shall I now in my old age see the Synagogue overthrown? No! With this stammering tongue will I cry for the life and blood of this malefactor and then descend unto the tomb of my fathers when I have seen this evil doer die upon the cross.

Rabbi. We would sooner let ourselves be buried under the ruins of the temple, than go back from our resolution!

Pharasees. We will not leave off until he is put to death.

Caiaphas. Whoever does not abide by this descision let him be put out of the Synagogue.

Annas. Let the curse of the fathers fall upon him.

Caiaphas. Time presses; the day advances. Now, now must all levers be put in motion so that before the feast our wishes may be carried out.

II. Scene.

The same. Pilate and followers appear upon the balcony.

Caiaphas. We bring the prisoner once more before thy judgement-seat, and demand most earnestly his death.

All members of the council. We insist upon it, he must die!

Pilate. Ye brought this man before me as an incitor of the people; and see, I have heard your complaints. I myself have examined him, and found nothing in him touching these things whereof ye accuse him.

Caiaphas. We stand by our accusations. He is an offender worthy of death.

All members of the council. An offender against our law, and against Caesar.

Pilate. I sent him, as he was a Galilean, to Herod. Have you brought forward your accusations there?

Caiaphas. Yes, but Herod would not judge because thou art in command here.

Pilate. Yes, but he found nothing in this man, worthy of death. I will have him brought before me, as you desire it, and will have him scourged and then set free.

Annas. That is not enough!

Caiaphas. The law prescribes for such an offender, not the punishment of scourging, but the penalty of death.

All members of the council. To death with him!

Pilate (severely). Is your hate against this man so deep and bitter that he cannot satisfy you by the blood from his wounds! Ye compel me to tell you openly what I think. Urged by ignoble passions, you persecute him, because the people give more heed to him than to you. I have heard enough of your hateful accusations. I will now hear the voice of the people. A great number of people will soon assemble here, according to ancient custom, to beg for the release of one prisoner at the feast; then will be shown if your accusation is the outcome of public sentiment or only personal revenge.

Caiaphas. It will be shown, O Governor that thou thinkest evil of us unjustly.

Josue. It is not vengeance, but the holy zeal for the law of God that moves us to demand his death.

Pilate. Ye know of the murderer Barabbas, how lies in fetters and of his crimes. Between him and Jesus of Nazareth, I will let the people choose. The one whom they ask for, the same will I release.

All. Release Barabbas.

Amiel. This one to the cross!

Pilate. You are not the people, the people will speak for themselves. In the meantime I will have this one scourged. (to servants.) The soldiers shall lead him away, and scourge him according to the Roman law. (exit servant.) What ever he has done will be atoned for sufficiently, and perhaps the blind wrath of his enemies will be appeased by the sight of the scourging. (Goes in with his escort.)

III. Scene.

The same without Pilate and his escort.

Caiaphas. Pilate calls for the voice of the people. Well, we call for it also. (To traders and witnesses.) Now, valiant

Israelites, the time has come! Go into the streets of Jerusalem, summon your friends, our trusted followers, to come here. Gather them together in great crowds, kindle in them the most glowing hate against the enemy of Moses. Try and win the wavering ones by the power of your words and by promises. But terrify the followers of the Galilean by a great outcry against them, by insult and mockery and threats and, if necessary, by illtreatment, that not one will dare to show himself here, much less to open his mouth.

Traders and Witnesses. We will hasten thither and soon return.

Dathan. Each at the head of an excited mob!

Caiaphas. We will all meet in the street of the Sanhedrim.

Members of the council (calling after them). Hail to ye, true disciples of Moses!

Gerson. Ye will be the first in Israel!

Caiaphas (to members of the council). Let us not waste a second. Let us go and meet the crowds to encourage them, to inflame them.

Annas. We will then, from all the streets of Jerusalem lead the exasperated people, before the judgement-seat.

Rabbi. Pilate wishes to hear the voice of the people; he shall hear it.

Caiaphas. He shall hear the united cry of the nation: Free Barabbas! the Galilean to the cross!

All. Free Barabbas! To the cross with the Galilean! (They go out by different sides).

IV. Scene.

In the court of the Judgementhall. Christ bound to a pillar is scourged. Milo Caspius Sabinus Domitius, later one of Pilates servants.

Caspius. He has had enough, he is all covered with blood.

All. Thou pityable king of the Jews!

Sabinus. What, what kind of a king is this? he holds no scepter in his hand; wears no crown upon his head?

Domitius. That can be arranged.

Caspus. Wait! I will immediately bring the insigma of Jewish sovereignty (exit).

Milo. So thou must again really be king.

Sabinus. So king, wait patiently a little while, thou wilt be royally arrayed.

Caiaphas (coming back). See here! Here is certainly lovely finery for a king of the Jews!

Milo and Sabinus. Is it not so? Thou didst not expected such an honour?

Caspus. Come. Let us put this purple mantle around thee. But seat thyself; a king should not stand.

Milo. And here is a magnificent pointed crown (puts it on). Let us look at thee! (laughter).

Domitius. That it may not fall from his head we will put it on more securely. (They press the crown down with two staves).

Sabinus. Here is the scepter. The crown will not come off, now!

All. What a king (kneeling before him.) We greet thee great and mighty king of the Jews!

Servant (coming in). The prisoner shall be brought immediately into the judgement hall.

Sabinus. Ah! Thou comest just at the wrong time.

Domitius. Thou hast disturbed us in the midst of our demonstrations of reverence.

Caspus. It will be done at once (Exit servant).

Milo. Stand up! Thou wilt be led about as a spectacle.

Sabinus. There will be rejoicing among the jewish people when their king appears before them in full royal splendour!

Caspus. Take him hither. We may tarry too long. (They lead Christ away.)

Act XIV.

Christ sentenced to death.

PROLOGUE.

A very picture of misery, there, the Redeemer stands.
Even Pilate himself is moved to sympathy for Him.
Have ye then no mercy
Oh ye deceived and misguided people?

No! By frenzy seized, they cry: Away to the cross with Him!
Crying out for death and martyrdom for the Holiest.
For the murderer Barabbas
They demand freedom and pardon.

Oh how different once stood before the people of Egypt
Joseph! While songs of joy, resounded on every side;
As the saviour of Egypt
He was welcomed and looked upon.

But around the Saviour of all, in wrath is raging round
A furious, blinded people which ceaseth not its clamour
Till the unwilling Judge
Cries: So take Him and crucify Him!

Chorus:

O see the King! See Him in scorn
As monarch-crown'd — with what a crown!
And what sceptre in his hand!
See Him in purple robe array'd,
Yea, and with crimson rags bedeck'd.
Is that the festal garb of Kings?
Where on him is a trace of Deity?
The sport of cruel hangmen now.
Behold the Man!
Cries Pilate pitying:
See what a man!

First Tableau.

Joseph made governor over Egypt.
Joyous shouts before Joseph ring
Loud shall it ring through Egypt
„Live Joseph long! to him be honour!

A thousand fold shall it resound:
"Father of Egypt! — friend to all!"
And all unite, both great and small,
In our triumphant revelry.

Thou givest to Egypt pride and joy,
A strength never known before.
Joseph, to-day doth Egypt bring
Her homage full of joy to Thee.
Loud shall it ring through Egypt
Live Joseph long &c. (Verse repeated.)

Second Tableau:

The Goat Sacrificed as a Sin-Offering.

Chorus:

The ancient covenant's off'ring this,
As God ordain'd it should be brought.
Two goats before His altar placed,
And then on one the lot doth fall —
The one by God chos'n for Himself.
Jehovah! through blood-offering
Again be to Thy people good!

The blood of goats the Lord doth will
No more in the new covenant;
New sacrifice He doth require.
A Lamb from every blemish pure
Must of this covenant off'ring be.
His only Son the Lord demands;
He cometh quickly — falls — and bleeds.

A double chorus now begins singing
alternately with people behind the scenes:

Chorus: A murderous cry e'en now I
hear!

People: Barabbas be
From fetters free!
Wild rings, alas! the murderer's
cry.

People: To the Cross with Him!
To the Cross with Him!

Chorus: Oh look at him! Oh! look at
him!

What ever evil hath He done!

People: If thou release this wretched one
Then art thou not the emperors
friends.

Chorus: Woe to thee, Jerusalem!
The blood of His Son will yet
avenge on you the Lord.

People: His blood be on us, and on our
children!

Chorus: Be it then upon you, and on
your children!

Streets of Jerusalem.

Pilate shows the sourged and crowned Christ to the people. These demand the release of Barabbas and the death of Christ. The governorship of Pilate is endangered through threats — he gives the innocent Jesus another hearing and gives Barabbas his freedom and sentences Christ to death.

I. Scene.

The City of Jerusalem. Priests Pharisees and people in four parties, in each, are some traders and witnesses,

- A. Comes by the Street of Annas Nathanael.
- B. Comes by the Street of Pilate Ezechiël.
- C. Comes from the right, into the City . . Caiaphas.
- D. Comes from the left into the City Annas.

One hears the noise from afar, then ever nearer.

Nathanael. Moses, your Prophet summons you! His holy laws call for vengeance.

A.-People. We listen to Moses, We are and will remain professors of Moses and his teaching.

C.-People. We stand by our priests and teachers. Away with him who lifts himself up against them!

D.-People. Ye are our fathers. We will maintain your honour.

Annas. Come children. Throw yourselves into the arms of the Sanhedrim. It will save you!

Ezekiel. Shake it off, shake it off — the yoke of the deceiver!

B.-People. We will know nothing more of him, We follow you!

C.-People. The whole people wishes your success.

D.-People. We come with you. We will be free from this false teacher — the Nazarine!

Caiaphas. The God of your Fathers will receive you again.

Annas. You will be again a holy people.

C.-D.-People. Ye are our true friends. Long live the high Sanhedrim. Long live our priests and teachers!

Annas. And the Galilean dies!

Caiaphas. On, let us hasten to Pilate.

Nathanael. His death, his blood let us demand!

A.-People. On to Pilate! The Nazarine must die! (The people are now visible right and left. Band C. and D. join).

Caiaphas. He falsified the law! He hath despised Moses, and the Prophets! He hath blasphemed God!

C.-D.-People. To death with the false prophet!

B.-People. Death by the cross!

C.-People. The blasphemer must die!

B.-People. Pilate shall let him be crucified!

Caiaphas. He will pay for his misdeeds on the cross!

C.-D.-People. We will not rest until the sentence be spoken. (All the sections are now on the stage. Caiaphas goes from one section to the other — All halt).

Caiaphas. Hail to you, Children of Israel! Ah, ye are still the true descendants of your father Abraham. O rejoice that ye are saved from the utter destruction! that this deceiver wished to bring upon you, and upon your children.

Annas. Only by the untiring effort of your fathers has this nation escaped the abyss.

All the people. Long live the High Council — Death to the Nazarine!

Priests. Curse him who does not vote for his death!

All the people. We vote for his death!

Caiaphas. Let him be cast out from the heritage of our fathers.

People. Let him be cast off!

Annas. No part shall he have with Abraham, Isaac and Jacob.

People. No part shall he have with Abraham, Isaac and Jacob.

Caiaphas. The governor will give you the choice between this blasphemer and Barabbas. Lets us insist on the freeing of Barabbas.

All (coming toward the front of the Procenium). Let Barabbas go free! Down with the Nazarine!

Annas. Praise be to you, our fathers, who have heard our wishes.

All. Pilate must consent — The whole nation demands it of him!

Caiaphas. The happiest day for the People of Israel! Children be firm!

Priests and Pharisees. This day gives back honour to the Synagogue and to the people, freedom! (coming in front of the palace).

Caiaphas. Demand the sentence boisterously! Threaten with a general tumult!

All. We demand the blood of our enemy!

Servants and soldiers. (coming out of the door and calling back hurriedly). Uproar! Tumult!

All the people. The Nazarine must die!

Caiaphas. Show courage! Hold out undaunted! The righteous cause protects us.

All. Pilate, pronounce the death sentence!

Pomponius (coming out on the balcony). Silence! Peace!

All. No! We will not hold our peace till Pilate consents.

Pomponius. Pilate will appear immediately. (Exit).

All. We demand the death of the Nazarine!

Caiaphas (to the members of the council). Now let Pilate learn, as he desired, the wish of the people!

II. Scene.

The same. Pilate with followers. Christ crowned with the crown of thorns, led by two soldiers.

All. Judge! Sentence him!

Pilate (compassionately, regarding Jesus) Behold the man!

Priests and Pharisees. To the cross —

People. To the cross with him!

Pilate. Can not even this pitiful sight win some compassion from your hearts?

All. He dies. To the cross with him!

Pilate. So take ye him and crucify him at your peril. I will have nothing to do with it, for I can find no fault in him.

Caiaphas. Hear, O Governor, the voice of the people! They join in our accusation and demand his death.

People. Yes, we demand his death!

Pilate (unwillingly to the soldiers.) Lead him down. And let Barabbas be brought out of prison; the jailor shall deliver him over at once to the chief Lictor.

Annas. Let Barabbas live. Pronounce the death sentence upon the Nazarine.

People. To death with the Nazarine!

Pilate. I do not understand this people. Only a few days ago ye accompanied this man through the streets of Jerusalem with rejoicing and joyful acclamations. Is it possible that today, these very same people, call down death and destruction upon him. (with anger) That is a despicable fickleness.

Caiaphas. These good people have learned at last, to see that they have been deceived by an adventurer, who called himself the Messiah, the king of Israel.

Nathanael. Now are the eyes of these people fully opened, when they see he cannot help himself. He, who promised to bring freedom and salvation to the nation.

Ezechiel. Israel wants no Messiah who lets himself be taken and bound and mocked.

People. Let him die! The false Messiah! The deceiver! (Christ and Barabbas are lead in, from opposite sides, and placed side by side).

Pilate. Men of Judea! It is the custom that I should release unto you one at the passover. Look well at these two. The one mild of countenance, dignified in his bearing, the picture of a wise teacher — one whom ye yourselves have honoured long, not one evil can be laid to his charge, and already he has been humiliated by the most grievous chastisement — The other an ugly, savage creature, an off accused robber and murderer, a horrible picture of a perfect villain.

I appeal to your reason and human feelings. Choose! Which will ye — that I release unto you, Barabbas or Jesus, called, the Christ?

Priests and people. Release Barabbas!

Pilate. Will ye not that I release unto you the king of the Jews!

Priests and people. Away with him. Give us Barabbas!

Caiaphas. Thou hast promised to free him whom the people choose.

Pilate (to *Caiaphas*) I am accustomed to keep my word without being reminded of it. (to the people). What shall I do then with the king of the Jews?

Priests and Pharisees. He must be crucified.

People. Crucify! Crucify him!

Pilate. What! Shall I crucify your king!

Priests and Pharisees. We have no king but Caesar.

Pilate. I cannot sentence this man, for I find no fault in him.
He has been sufficiently chastised. I will let him go.

Priests. If thou lettest this man go thou art no friend to Caesar.

Caiaphas. He proclaimed himself a king.

Priests and Pharisees. Whoso proclaims himself king is a rebel
against Caesar.

Nathanael. Is this rebel to remain unpunished and spread still
further the seed of revolt!

People. It is the duty of the governor to put him out of the way.

Caiaphas. We have done our duty as subjects of Caesar and
delivered this rebel over to thee. If thou dost not hear
our accusations and the voice of the people we are free
from guilt. Thou, alone, o governor art responsible unto
Caesar for the consequences.

Annas. If on account of this man, universal desquiet and
revolt ensue we will know where the guilt lies, and the
Emperor will know it too!

People. The matter must be brought before Caesar!

Ezechiel. There will be much surprise in Rome to learn that
Caesar's governor has taken a traitor under his protection,
whose death the whole people desire.

People. Thou must let him be executed, else will there be no
peace in the land.

Pilate. What evil hath he done? I cannot, I dare not condemn
the innocent to death.

Caiaphas. Am I allowed a question? Why art thou so anxious
about the condemnation of this man, thou who a little
while ago, for a seditious cry, caused hundreds to be put
to death without trial and without sentence, by thy soldiers?

Pilate (to a servant). Bring water.

Caiaphas. The people will not move from here until thou hast
pronounced sentence upon this enemy of Caesar's.

People. Yes! we will not move from this place till the sentence
is pronounced.

Pilate (as the servant comes back with the water). I am compelled by your violence to yield to your desire. Take him and crucify him. But see! (dipping his hands in the water). I wash my hands. I am innocent of the blood of this just man. It will rest upon you.

Priests and people. We take it upon us, His blood, be upon us and upon our children!

Pilate. Let Barabbas be set free by the demand of the people. — Take him outside the city gates, that he may never set his foot on this land again.

Chief Lictor. Take him and follow me. (Two roman soldiers lead him away by the street of Annas. Christ is then brought before the house of Pilate.)

Priests and people. Now hast thou judged aright.

Pilate. I have only yielded to your violent demands in order to avoid a greater evil, but I have no share in this blood-guilt. Let it be as I have cried so aloud: it falls upon you, and upon your children!

Priests and people. Good! Let it fall upon us and upon our children!

Annas. We and our children will mark this day and with thankful joy speak the name of Pontius Pilate.

People. Long live our Governor! Long live Pontius Pilate!

Pilate. Bring forth the two murderers from the prison. The chief Lictor shall deliver them over to the armed men — — — They have merited death — much more than the accused.

Chief Lictor (behind the scenes). Will you go on, you wretches.

Two soldiers. Have ye not well deserved it?

Chief Lictor. Drive them on, the scum of mankind!

Rabbi (to the Pharisees.) Ha! That is fit company for the lying Messiah on his last journey. (The captain enters with soldiers. Christ in the midst, through the gate.)

Pilate (to the two murderers). Of you and your crimes will the earth soon be rid. You shall die upon the cross. The death sentence will now be read.

Aurelius the scribe (stands up and reads.) I, Pontius Pilate viceroy of the mighty Claudius Tiberius Caesar, in Judea, at the desire of the High priest, the Sanhedrim, and the whole Jewish people pronounce the sentence of death upon a certain Jesus of Nazareth, who is accused of having incited the people to revolt and forbidden them to pay tribute to Caesar and of having proclaimed himself King of the Jews. The same shall be taken outside the city walls and there shall be nailed to a cross, between two malefactors, who have been also condemned to death for many robberies and murders; and be brought from life to death. Given at Jerusalem on the evening before the Passover. (He breaks his truncheon.)

Pilate (dejectedly.) Now take him and crucify him. (Turns quickly and goes inside.)

Caiaphas. Triumph! The victory is ours! The enemy of the Synagogue is destroyed!

Priests and people. Away with him to Golgotha!

People. Long live the Sanhedrim!

Priests and Pharisees. Long live the nation!

Annas. Hasten, that we may return home in time to eat the Passover lamb.

Priests and Pharisees. We will hold this passover with joy, as our fathers did in Egypt.

Caiaphas. Away, through the midst of Jerusalem will our triumphal procession go!

Rabbi. Where are his followers? We invite them to cry hosanna!

People (Rushing away, with wild cries!) Up and away! Away to Golgotha! Come and see him die upon the cross! Oh joyful day! The enemy of Moses is thrown down! Now he receives his reward! So will it be with all, who despise the law! He deserves the death on the cross! Happiest Passover! Now is joy returned to Israel! It is finished with the Galilean!

Part III.

From the condemnation through Pilate to the glorious Resurrection of the Lord.

Act XV.

The way to the Cross.

PROLOGUE.

The sentence of death, wrung from Pilate, is spoken.
Forth on His way to the place of the skulls
Jesus is staggering now, laden down with the
Weight of the Cross.

Isaac once carried upon his own shoulders,
Wood for the sacrifice up to the mountaintop,
There himself as sacrifice to be offered, by the
Will of Jehovah.

The weight of the cross, Jesus bears without murmur,
Thereon to sacrifice His sacred body.
Soon will it be a source of rich blessing
This tree of Life.

Even as the serpent by Moses uplifted
There in the desert, brought healing when looked to,
So salvation and blessing and comfort now come from
The tree of the cross.

First Tableau.

Isaac bearing the wood up Mount Moriah.

Chorus:

Worship now, and render thanks!
He who drank the cup of pain
To the cross of death now goes,
Reconciles the world with God.

Second Tableau.

The Brazen Serpent.

Chorus:

E'en as the wood for sacrifice
Isaac himself to Moriah bore,
With His Cross laden, Jesus faints,
Yet bears it on to Golgatha.
Worship now, and render thanks &c.
(as above.)

Pierced by nails on high is reined
On the Cross the Son of Man.
Here in Moses' serpent see
Easily symbol of the Cross.
Worship now, and render thanks &c.
(as above.)

Christ bearing his cross is led to Golgotha and met by his mother. Simon of Cyrene is chosen to bear the cross. The women of Jerusalem weep for Jesus.

I. Scene.

Mary, John, Joseph of Arimathea, Magdalene, Kleopha, Salome (Coming from Bethany).

Mary. Oh beloved disciple, where has my Jesus gone, since you last saw him, in the house of Caiaphas!

John. If the priesthood could have their own way, then would he be already numbered with the dead. But they cannot carry out sentence without the consent of the Governor. And Pilate, I hope, will not sentence him, for he has done nothing wrong; on the contrary, He has done only good.

Magdalene. O may the Lord incline the heart of the governor to justice, that he may protect the innocent against the wiles of the wicked.

Mary. Oh friends, where shall we go, that I may see my Son again? I must see Him! But where can I find Him? Perhaps he languishes in deepest dungeon!

Kleopha. Ah! The beloved teacher in prison!

Joseph. There is no one to be seen, of whom we might inquire. I know not what it means; it is all so deserted here!

John. The best thing would be to go to Nicodemus. There we will more surely learn what has happened to the beloved master.

Mary. Yes, let us go there. Every moment of this uncertainty increases my anxiety as to the fate of my Son.

John. Come, dear Mother, be strong in faith. What ever happens, it is God's will. (Cries are heard from afar off.)

People (behind the scenes). On, on with him!

Joseph. What is it? This dreadful noise?

Salome. A thousand voices! What can it be! (They stand still and listen.)

II. Scene.

The same. Priests Pharisees, People, soldiers still outside the closed gate.

People. He dies, and whoever holds with him, down with him.

Agrippa. Is the burden too heavy for thee now?

People. Drive him with violence that we may get on to Calvary.

Faustus. Halt. He will be down! (Laughter).

Joseph. What are we to do. In this dreadful commotion we cannot go further into the city.

Salome. I tremble with fear!

Mary. What can this noise mean? Surely it cannot concern my Son?

Joseph. It seems as if a riot has broken out.

John. We will remain quietly here until this storm has blown over.

III. Scene.

The same. Simon of Cyrene (comes out from the right of the inner stage).

Simon. I must now hasten, if I wish to get into the city; the eve of the great feast advances. I have but little time in which to buy all that is needful and return home in time.

Priests and People (always behind the scenes). Do not let him rest. On, drive him with blows!

Simon (listening). I hear a great noise, a great cry! What can have happened in the city? I must listen, perhaps my ears have deceived me.

Katilena. Thy staggering does thee no good, thou must on to Golgatha.

Ahauerus. Away from my house. Here is no place for thee to rest!

People. Out on Calvery he can rest enough!

Kleopha. Ah! The wild outcry is coming nearer and nearer!

Simon. The noise grows louder. I will hasten my pace and see what it is. (Coming to the city gate which opens.) Who comes there? I cannot enter. I will wait and see what it is.

IV. Scene.

The same. All come through the gate, first the captain with ten Roman soldiers, then the executioners with Christ and the malefactors, then Priests, Pharisees and people; some women come out from the left of the center stage.

Joseph (before they are visible). I think the crowd is coming out of the city gates!

John (after the captain and soldiers are visible). It appears that some one is being led to Calvery, to execution.

Mary (as Christ appears). It is he! Ah, God! It is my Son! It is my Jesus!

John, Magdalene and Salome. Mother, beloved Mother! (surround her).

Lictor. He will be left on the road.

Captain (giving Christ a flask). Here, strengthen thyself! (Christ takes it but does not drink).

Mary. Ah! So I see thee, led to death, even as a malefactor between malefactors!

John. Mother! It is the hour he told us of! It is the Father's will.

Captain. Thou wilt not drink? Then drive him on.

Nero (shaking and striking him). Move! King of the Jews.
(Christ falls).

Faustus. Away. Collect all thy strength!

Catelina. Do not pretend to be so weak. Thou must go on!

Mary. Ah! Where is sorrow like unto my sorrow!

Catelina. He is too feeble. Some one must help, or else.

Rabbi. Here is this stranger (pointing to Simon).

Pharisees. Only sieze him!

Captain. Come here, thou hast broad shoulders, that can carry something.

Simon. I — no — I must —

Nero. Yes thou must — or blows!

Simon. I do not know —

Captain. Thou wilt know; soon enough, no refusal.

Faustus. Or thou wilt feel my arm!

Pharisees. Strike him, if he will not go!

Simon. I am innocent. I have committed no offence!

Captain. Silence!

Simon (as he is being pushed). But not with violence (perceiving Christ). What do I see! It is the holy Man of Nazareth!

Faustus. Thy shoulder here! (They take the cross of Christ and lay it upon Simon).

Simon. For love of thee will I carry it. Ah! would that through doing it I might make myself useful to thee!

Christ. God bless thee and thine!

Captain. Now, forward! Thou followest with the beam of the cross!

Agrippa. Now thou canst go fleet footed enough! (pushes him.)

Catilina. See how we are waiting on thee! Even the cross has been taken from thee!

Faustus. Dost thou need any thing further? (shakes him).

Captain. Let him be. We will halt a little while, so that he may recover before ascending the hill. (Some women of Jerusalem approach).

Caiaphas. Still another halt! When will we come to Calvary?

Veronica. O Lord! How thy face is covered with blood and sweat! Wilt thou not wipe it. (handing him a linen cloth).

Christ (takes the cloth, wipes his face and gives it back).
Compassionate soul! The Father will reward thee.

Scophora. Thou dearest Teacher!

Rebeccah. Ah! my never to be forgotten benefactor!

Susanne. Noblest friend! Is it thus thou art rewarded!
(all weep).

Judith. Is it possible? Such ingratitude! (to Christ). Ah! how I pity thee!

Christ. Daughters of Jerusalem, weep not for me, but for yourselves and your children. For behold the days are coming when they shall say »Blessed are the barren and the wombs that never bare, and the paps that never gave suck. They shall cry to the mountains, fall on us, and to the hills, cover us. For if they do this in the green tree what shall be done in the dry?«

Rachel. What will it become of us and our children! (The women weep.)

Judith. Woe to us, o fearful future! Woe to Israel!

Captain. Away with these woman folk. It is time for us to go on.

Catilina. What use are woman's tears! Get back!

Faustus and Nero. So, on with thee, to the hill of death!

People. Quick on to Calvary!

Rabbi. Are we really going on again at last?

Nathanael. The Captain is much too considerate.

Priests. Do not be so careful for him! (They go on.)

V. Scene.

The same. A servant of Pilate.

Servant. Halt! — By order of the Governor, the Captain shall immediately appear before him and await further orders. (All halt.)

Caiaphas. What does this mean! What further orders are required?

The death sentence has been spoken and must be carried out without loss of time!

Captain (with dignity and earnestness.) No, this will not be carried out until I have received instructions from my lord.

(To soldiers and lictors). In the mean while, keep the needful watch, and go with the condemned to Golgotha.

Then (pointing to Simon) dismiss this man and await my return. According to the orders that I receive, will every thing be carried out. (Exit with the servant.)

People (On the way to Golgotha; confused cries.) On, on to Golgotha! To the cross with him! To the cross! He dies on the cross! Hail Israel! The enemy is over thrown! His death is our safety! We are freed! Long live, long live the Synagogue!

Seophora. What unearthly cries!

Raches. Oh! the blinded people! (The women follow the procession weeping.)

John. Mother will we not go back to Bethany. Thou wilt not be able to look upon this sight.

Mary. How can a mother leave her child in the last and bitterest need!

Kleopha. But thou mayest suffer, too, if they recognises thee as his mother.

Mary. I will suffer with him. Scorn and disgrace I will share with him and die with him!

John. If only the physical strength does not give way.

Mary. Fear nothing. I have prayed to God for strength; the
Lord has heard me.
Let us follow them.

All. Beloved Mother, we follow thee. (The curtain falls after
they have passed the center stage.)

XVI. Act.

Jesus on Calvary.

Chorus appears clothed in black.

PROLOGUE.

(Melodrama.)

Up, pious souls, arise and go
Full of remorse, of pain, and thanks,
With me to Golgotha, and see
What for your saving here befell.
There dies the mediator between God
And sinners, the atoning death.

Ah! naked, only cloth'd with wounds,
Here lies He on the Cross for thee;
The vengeance of the wicked gloats,
Malicious, o'er His nakedness,
And He, who thee, O sinner, loves,
Is silent, suffers, and forgives.

I hear His limbs already crack,
As they from out their joints are dragg'd;
Whose heart doth it noth cause to quake
When he the hammer's stroke doth hear,
Whose ringing blows, through hands and
feet,

Alas! the cruel nails must drive?

The blows of the hammer are heard behind the
scenes. The curtain rises; Christ lies upon the
Cross.

Up, pious souls, draw near the Lamb
Who freely gives Himself for you.
Behold Him on the Cross of doom,
See how He hangs 'twixt murderers,
He, Son of God, His life-blood gives,
And ye no tears give back to Him?

Himself His murderers to forgive,
We hear Him to the Father pray;
And soon, O soon, He ends His life,
That we eternal death escape!
His side a spear doth pierce full sore,
And opes to us His heart sill more.

Choragus (sings):

O who can this high love conceive
Which loveth even unto death,
Not hating e'en the murd'rous hand,
Still blessing, pardons them?

The whole Chorus:

O bring to this great Love
But pious heart's emotion,
Upon the Altar of the Cross
As a great Offering there.

Christ is nailed upon the cross. He is mocked. His last words and death. The descent from the cross. The precaution of the Jews in placing a guard. The burial of the body of Jesus.

I. Scene.

Calvary. Same people as in the preceeding scene.

Lictors (after the crosses of the two malefactors have been raised.) We are done with these. Now we must raise the King of the Jews upon his throne.

Pharisees. Not King! Malefactor! Blasphemer!

Captain. But first, by order of the Governor, this inscription must be affixed to the cross. Faustus, see how lucky you are! Nail this shield above there, on the cross.

Faustus. An escutcheon! Ha, ha! This looks truly royal.
(Nails it on.)

Captain. Lay hold now and lift up cross.

Catilina. Up! with all your strength!

Nero. Good, now the cross stands fast!

Captain. The painful act is done.

Caiaphas. And admirably done. Thanks and applause from us all!

Pharisees. Thanks and applause from us all!

Caiaphas. This day will be a festival forever!

Pharisees. Yes truly it will be a joyful festival forever.

Annas. Now I will go gladly be gathered unto my fathers, for I have had the joy of seeing this malefactor upon the cross (Looking at the cross). But the inscription upon the cross seems to me very short.

Rabbi (going nearer). Yes, that is mockery! an insult to the Sanhedrim and the people!

Caiaphas. What is written there?

Amon. The Rabbi is right. The Council cannot let this so remain.

Rabbi. It says: Jesus of Nazareth, King of the Jews.
(The executioners seat themselves at foot of the cross.)

Caiaphas (going near and reading). Truly is the honour of the nation attacked.

Pharisees. This title must be taken off. Down with it, tear it down!

Caiaphas. We dare not lay hands on it ourselves. But Rabbi and Saras go quickly to the Governor, and demand, in the name of the High Council and the assembled people that this inscription be changed. He must write that he himself said: I am the King of the Jews.

Rabbi and Saras. We will hasten there immediately.

Caiaphas. Then request also that the bones of the crucified be broken before evening and their bodies be taken down from the cross for it would be improper that they should hang upon the cross on the day of the great feast. (Rabbi and Saras leave).

Catilina. Now, comrades, let us divide our heritage. See, his mantle divides into four parts. (Dividing it.) But his robe is without seam. Shall we divide it also?

Faustus. No, it is better to cast lots for it.

Agrippa. Here are dice, I will try my luck first. (Throws.)
Too low! I have lost.

Catilina. Hello, up there! If thou, upon the cross, canst
work wonders, then give me good luck (throws).

The rest of the Lictors (laughing.) What knows he of us?

Nero. I ought to have good luck. Fifteen! Almost enough.
But you try now, Faustus.

Faustus. I must have it. (throws).

Catilina. Eighteen. That is the highest.

Agrippa. It is thine — So take it.

Nero. Thou art not to be envied.

Rabbi (coming back.) Our mission was in vain.

Saras. He would not hear us.

Caiaphas. Did he give you no answer?

Rabbi. Only this: What I have written, I have written.

Annas (to himself). Unbearable!

Caiaphas. What answer did he give about the breaking of bones?

Rabbi. Concerning this he said the Captain would receive orders.

Josue (mocking, looking up to the cross). So it will remain
written there: King of the Jews. Hello, there, If thou art
King of Israel, come down from the cross, that we may
see and believe!

Eliezar. Thou, — Thou that destroyest the temple of God,
and buildest it up again in three days, save thyself!

Caiaphas. Ha! He saved others, Himself he cannot save!

Nun. Come down, Thou art the Son of God! — Thou hast
said it thyself!

Annas. He has trusted in God. He would save him now,
if He were well pleased with him!

Nero. How! Dost thou not hear?

Catilina and Agrippa. Show thy power, thou great Jewish King.

Christ. Father, forgive them, for they know not what they do!

Milus, left thief (roughly) Hearest thou? If thou art the Christ, save thyself and us.

The thief on the right, Dismas (to the one on the left). Dost thou not fear God? thou who art condemned to the same penalty We indeed suffer justly, for we receive the reward for our evil deeds. But this man has done nothing amiss. (To Christ.) Lord remember me, when thou comest into thy kingdom!

Christ. Verily. I say unto thee, today thou shalt be with me in Paradise. (Mary and John come forward under the cross.)

Caiaphas. He assumes command over the gates of Paradise!

Rabbi. Is His arrogance not yet gone from him, even when he hangs helplessly upon the cross?

Christ (looking down at Mary and John). Woman, behold thy son. — Son, behold thy Mother!

Mary. So thinkest Thou, dying, of thy mother!

John. Thy last wish, will be sacred to me — Thou, my Mother — I thy son!

Christ. I thirst.

Captain. He suffers from thirst and calls for a drink.

Faustus. I will hand it to him at once.

Catilina. He shall have it.

Faustus. Here! Drink!

Christ. Eloi! Eloi! Lama Sabachtani!

Pharisees and people. Hear! He calls upon Elias!

Caiaphas (mocking). We will see if Elias comes to deliver him!

Christ (with a loud voice). It is finished!

Father, into Thy hands I commend my spirit. (He bows his head. Earth quake, all show by looks and bearing the signs of terror.)

Enan. What is that? The earth trembles!

Hebron. A fearful earth quake!

Achiras (to his neighbours). Do you hear the noise of the falling rocks? Woe to us!

Captain. Truly this was a just man!

Soldiers. God himself gives witness him through this convulsions of nature.

Captain. This patience in the greatest suffering, this noble peace, this loud cry to Heaven the moment before his death — that told of something higher — Verily He is the Son of God!

Gaddi. Come neighbours. I will stay no longer in this fearful place.

Helon. Yes, let us go home. God be merciful unto us!

Several (striking their breasts). Lord, Almighty! We have sinned, deliver us! (They depart with bowed heads. The people disperse with like expressions of fear and contrition).
(The middle curtain falls).

Zorobabel (hurrying in). High Priest, and assembled council!
In the holy place a terrible thing has happened. Ah! I tremble yet, in every limb!

Caiaphas (full of terror). What is it? Not the temple?

Annas. Has it fallen?

Zarobabel. Not that. But — the veil of the holy of holies is rent in twain (Signs of terror). I hurried with trembling feet, to notify you, though I thought each moment the earth would open with this terrible earthquake.

Priests and Pharisees. Horrible! Horrible!

Caiaphas. This has this wretch done, through his magic art. It is well that he is out of the world; otherwise he would throw all the elements into disorder!

Priests and Pharisees. Cursed be the ally of Beelzebub!

Caiaphas. Let us hasten thither and see what has happened. But I will immediately return here again. For I cannot rest until I have seen that his bones are broken, and his body

thrown into the pit of the malefactors (Exit, with Priests and Pharisees).

II. Scene.

The same, without the Priests and Pharisees.

Nicodemus. (coming foward on the procenium with Joseph of Arimathaea) Shall then the sacred Body of the Christ suffer such dishonour and be thrown into the grave of a transgressor? Is there no way to prevent it?

Joseph. Friend, hear my resolution! I will go at once to Pilate and beg of him the body of Jesus. This favour he will not deny me. Then we will pay our last honours to the beloved Teacher.

Nicodemus. Yes, do so, Friend. I will bring spices, that we may embalm him! (Go out at different sides).

Captain (to the women who are standing a little back from the cross.) Do not fear, good women, come near. No harm be done you.

Magdalena. (hastens foward with outstretched arms to the foot of the cross, throws herself down, clasping it.) Oh! my beloved Teacher, my heart hangs with thee upon the cross!

Servant of Pilate, (going over to the Captain) By the command of my lord, the Governor, shall the limbs of the crucified be broken, and their bodies taken down. Before the eve of the great feast all must be finished.

Captain. It shall be done at once. Men, get up and break the legs of those two first. (The servant goes away.)

Catilina. Let us quickly end this heartbreaking business (climbs up).

Faustus. Strike hard, that he die!

Catilina. This one will not wake again!

Nero. The other I will soon put out of the world!

Mary. Ah! Jesus, they will not treat thy sacred body so!

Nero. Movest thou no more? No — he has his reward.

Magdalena (going to the excutioner). Ah! Spare him, Spare him!

Catilina (looking up). He is already dead; it is not necessary to break his bones.

Faustus. To be sure of his death I will open his heart with my lance. (Pierces his side with the lance.)

Women (Turning away as the lance is thrust). Ah!

Magdalena. Ah! beloved Mother. This thrust has pierced through thine own heart also!

Captain. Now take down the bodies from the crosses.

Agrippa. Whither shall we take them?

Captain. As the law ordains, into the grave of the transgressors.

Mary. What a word! It wounds my heart anew!

Nero. Ladders here! These will soon be taken away.

Magdalena (going over to the Captain). Ah! May we not pay the last honours to our Friend?

Captain. Unfortunately it is not in my power to grant your request.

Faustus. Only climb up. I will hold it.

Catilina. And I will look after the other one.

III. Scene.

The same. Caiaphas, Annas, Rabbi, Salomon, Josaphat Saras, Then Pilate's servant with Joseph. Nicodemus with servants.

Caiaphas (entering). It will be a still greater satisfaction, to see the body of this wretch thrown into the malefactors pit, now that we have seen with our own eyes the desolation he has caused in the temple.

Annas. It would delight my eyes, to see his body torn by wild beasts.

Caiaphas. Ah! They are already being taken down. Our desire will soon be gratified.

Servant of Pilate (entering with Joseph, to the Captain). The Governor has sent me, to ask you if Jesus of Nazareth is really dead, as this man has reported him.

Captain. It is true. Look for yourself. For greater certainty a spear was thrust into his heart.

Servant. Then, I am instructed to inform thee, that the governor has presented the body to this man, Joseph of Arimathae (exit).

Women (among themselves). Ah! consoling news!

Rabbi. The traitor to the Synagogue! He has defeated us again!

Annas. And spoiled our triumph!

Caiaphas (to the captain). We will not permit that he be placed elsewhere than in the pit of the transgressors.

Captain. As the body is given to this man it is an understood thing that he can bury it how and where he chooses. That cannot be disputed. (To his men). Men, our duty is done. We will return. (They go away).

Annas. Now that the body is in the hands of his friends, we must be on our guard. For this deceiver said: during his life time, that after three days He would rise again.

Rabbi. How easily can the people prepare new deceptions and new difficulties for us. His disciples can secretly carry him away by night and say: He is risen.

Caiaphas. Then were the last error worse than the first. Let us go at once to Pilate and send a guard to keep watch until the third day.

VI. Scene.

Mary, John, Nicodemus, Magdalena, Salome, Kleopha, Johanna, Servant.

Magdalena. Are they gone at last, these angry men?

Take comfort, beloved Mother. See, now we are alone with our friends. The mockery and reviling are silenced; and the holy evening stillness surrounds us. Be comforted!

Mary. O my friends. What my Jesus suffered has this Mother's heart shared with him. Now it is finished, he has gone unto the rest of the Father.

Heavenly rest and comfort have also entered into my heart!

Magdalena. Yes, Mother, remember the words He spoke to thee as He departed from Bethany. Thou shouldst share His death struggle with Him, and also His victory.

Mary. That is my hope, my comfort.

Magdalena. Truly. He is not separated from us forever. We will see him again. He has promised it to us; His word is truth.

Salome. And we have still with us this, His sacred Body, to soothe the pains of parting.

John. God be thanked, that the sacred Body has not been taken away from us, was not given over to contempt and dishonour. (The women wait silently until the body is taken down.)

Kleopha. See, soon they will bring down to us the mortal remains of the glorified Friend.

Mary. Noble men, bring to me soon, the body of my beloved Child.

Salome. Come friends, let us arrange this linen to receive His body.

Magdalena. Mother, wilt thou rest a little while upon this seat until we arrange a place for Him, at thy feet. (Mary seats herself upon a stone. The others make ready the winding-sheet.)

Joseph. O sweet, sacred burden, come upon my shoulders. (He brings down the body.)

Nicodemus (assisting). Come sacred body, of my beloved Friend! Let me fold thee in my arms. Ah! how the mad fury of thy enemies have torn thy flesh! (The body is taken down and laid upon the winding sheet).

John. Once again the beloved Son rests in his loved Mother's arms.

Mary. O my Son, how thy body is covered with wounds!

John. Mother, from these wounds flow blessing and salvation for mankind.

Mary (Mary rests the head of Christ upon her left knee. — Holds his right hand in hers). Ah, once at Bethany. Now

on Calvary! — So that was the way that the Father traced for Thee.

Magdalena. See, Mother, the peace of Heaven rests upon his still, white face.

Nicodemus. Let us anoint Him, and wrap Him in this new clean linen cloth.

Joseph. He shall be laid in the new tomb, that I have had hewn out of the rock in my garden.

Salome. Dear Master, one more tear of love upon thy lifeless body.

Magdalena. Ah! let me again kiss the hand that so often blessed me.

Kleopha. Ah! will this hand ne'er bless us again? Will this mouth, that has made known to us words of salvation, ne'er speak again?

John. He will keep his word. We will see Him again, the loving, heavenly Friend.

Joseph (to Nicodemus) I am blessed indeed, that I have been found worthy to lay in its place of rest, the sacred body of Him sent from God. (They lift up the body and carry it to the tomb.

John. Let us follow to the place where the beloved of our hearts will rest.

Mary. The last service that I can render to my Jesus. (Magdalena and John lead her).

Joseph. Now come, friend, to weep his death.

Nicodemus. Ah! this man, filled with inspiration and truth. How has he deserved such a fate? (They go out).

XVII. Act.

The Resurrection.

PROLOGUE.

Peace and Joy are ours, for: It is accomplished!
Freedom His conflict, and life His death gives us!

Oh the heart of the redeemed
Glows with love and with gratitude!

Lowered into tomb, resteth now the Holy one,
But only for briefs repose, for the Anointed will not
Be touched by decay,
But will rise again in the newness of life.

Then with might will the Lord rend the tombs portal.
From out the gloom of the night, beaming with radiance,
To His enemies confusion,
Ascend up into His glory eternal.

Burial Song.

Softly rest now, sacred body
In the stillness of the grave.
Rest in Peace from pain and labor
Softly rest within earth's bosom
Till Thou shalt be glorified.
Never shall Thy Holy body
To corruption be a prey.
Christian, low in veneration
Bow your head upon your staff;
By His grave now take your station,
Who for gifts of consecration,
But a simple heart demands.

Jesus rises. The watchers at the tomb are terrified. Many women come to the tomb. Christ's Ascension.

I. Scene.

Titus. Pedius. Rufus. Cajus. Seated or lying near the grave.

Cajus (waking up from his sleep.) Brothers, is not the night nearly over?

Titus. Nearly. The red glow of morning climbs already into the heavens. A splendid spring day smiles upon us. (Earthquake.)

Rufus. Woe! The earth is opening! (Thunder and lightning.)

Titus. Away from the rock! It is tottering! It is falling!
(An angel moves the stone away, Christ rises.)

Pedius. Immortal gods! What do I see!

Titus. I am going blind! I am struck with fire from heaven!
(Throws himself down. Some fall upon their knees, covering their faces, others bow their heads to the earth.)

Cajus (after a little while, still upon his knees.) Brothers.
What has happened to us!

Titus. The apparition has gone. (Takes up his weapon and rises to his feet.) Take courage, brothers! We have nothing to fear, for we have done nothing evil.

Pedius. I saw a form in the grave as of a Man but His face shown as lightning, and his garments where whiter than snow.

Cajus. I also saw this form. Some higher power has done this.

Titus (who has, in the mean time gone to the garden door.)
See the garden door is locked. (Looking unto the grave.)
The stone is rolled away from the grave. The grave is open.

Rufus (looking into the grave.) I do not see the body.

Pedius. Here lie the linen cloths in which the body was wrapped. He is gone from the grave.

Titus. He must have risen, for no man entered here.

Rufus. Now has been fulfilled what the Pharisees did not wish to believe, but still feared.

Pedius. He has kept His word!

Titus. Yes, He has kept His word. Let us hasten to the Pharisees and tell them what has happened here.

All. That we will do. (They go out)

Finale.

PROLOGUE.

He is risen? Sing all ye heavenly hosts!

He is risen? Sing all ye mortals!

The Lion of Judah

The head of the serpent hath trodden down

Our faith is established! The most blissful hopes in
Our hearts are awakened by the type and the pledge of
Our own resurrection.
In exultant tones then sing: Hallelujah!

We saw Him enter into Jerusalem
Full of meekness to meet with deep humiliation.
Let us gaze before parting
On His triumphant festival of victory

Behold He ascends to the highest glory
And full of majesty enters the new Jerusalem
When He will gather
Those whom He purchased with his own blood.

By this sight inspired with hope and with joy
Return home, oh friends full of tenderest love for Him
Who unto death loves you,
And in heaven will love you eternally!

There resoundeth the song of victory everlasting:
Praise to the Lamb who for us was slain.
With our Saviour united
There we shall all see each other again.

Chorus:

Hallelujah!

Overcome — Overcome
The Hero hath conquered
The might of the foe!
Few hours only, in the gloom
Of the grave hath he slept!
Sing to Him in holy Psalms!
Strew before him victory palms!
The Lord is risen!
Rejoice, o ye Heavens!
Sing, Earth, to the Victor!
Hail to Thee who has risen

Hallelujah!

Last Tableau:

Ascension.

Chorus:

Praise Him, Conqueror of Death
Once condemned on Golgatha!
Praise Thee, amidst sinners Holy,
Who for us on Calvary died!
Let our harps of concord sound,
That the soul with joy may tremble
To the Victor crowns now bring.
Praise to Thee, who on the altar
Gavest Thy blessed life for us!
Thou hast purchased our salvation.
After death — Eternal Life!

Hallelujah!





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